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THE
CLASSICAL JOURNAL:

FOR
SEPTEMBER AND DECEMBER, 1829.

VOL. XL.

ὦ φίλος, εἰ σοφὸς εἶ, λάβε μ' ἐς χέρας· εἰ δέ γε πάμπαν
Νῆϊς ἔφους Μουσέων, ῥίψον ἅ μὴ νοέεις.

EPIGR. INCERT.

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CONTENTS OF NO. LXXIX.

| | Page |
|--|------|
| <u>Professor LEE'S Answer to some Articles which appeared in the Journal des Sçavans, relative to his Hebrew Grammar</u> | 1 |
| <u>On the Epic Poetry of the Romans.....</u> | 14 |
| <u>Lieut.-Colonel J. TOD'S "Annals and Antiquities of Rajast'han, or the Central and Western Rajpoot States of India"</u> | 25 |
| <u>Classical and Philological Extracts from Dr. JOHNSTONE'S Life of PARR</u> | 33 |
| <u>On the Mysteries of Eleusis</u> | 56 |
| <u>GAISFORD'S Herodotus; also his Variorum Notes to the same</u> | 87 |
| <u>Cambridge Prize Poems, for 1829. — Timbuctoo; A. TENNYSON.—Greek Poem; C. R. KENNEDY.— Latin Poem; Epigrammata; C. MERIVALE.—Por- sonian Prize; C. R. KENNEDY</u> | 97 |
| <u>Oxford Prize Poems, for 1829.—English; T. L. CLAUGH- TON—Latin; J. E. E. WILMOT</u> | 112 |

2500
.241
V. 40
Sept. Dec.
2-29

| | Page |
|--|------|
| <u>The Rev. Dr. RUSSELL's "Connection of Sacred and Profane History," &c.</u> | 122 |
| <u>Egyptian Antiquities</u> | 131 |
| <u>Oxford English Prize Essay, for 1829.—On Federative Governments; G. A. DENISON</u> | 135 |
| <u>Nugæ, No. xxv.</u> | 157 |
| <u>Adversaria Literaria, No XLIX.—Classical Criticism....</u> | 159 |
| <u>Literary Intelligence</u> | 160 |

FOR THE PURPOSES OF EDUCATION.

| | |
|---|----|
| <u>The Pupil's Metrical Companion to Homer; by H. W. WILLIAMS</u> | 71 |
|---|----|

THE
CLASSICAL JOURNAL;

N°. LXXIX.

SEPTEMBER, 1829.

PROFESSOR LEE'S HEBREW GRAMMAR.

MR. EDITOR.—A Series of Articles written by the Baron Silvestre de Sacy, and published in the “Journal des Sçavans” for December, January, and February last, containing, as it has appeared to me, much questionable, if not palpably erroneous, matter, you will oblige me by giving the following observations a place in your Journal, as early as may be convenient.

I am your humble servant,
Cambridge, June, 1829. SAMUEL LEE.

THE first paragraph which I shall notice, occurs in p. 721 in the article for December, 1828, where, speaking of the vowels, M. de Sacy says,

Presque tous grammariens ont désigné ces trois ordres de voyelles par les dénominations de *longues*, *brèves*, et *très-brèves*; mais ces dénominations répondant mal à leur véritable valeur, M. Lee a préféré les nommer, 1°. *voyelles parfaites*; 2°. *voyelles imparfaites*; 3°. *schéva et ses substitués*. M. Sarchi s'est servi des dénominations de *longues*, *brèves*, et *sémi-brèves*: il nous semble, (adds he) que ce dernier nom présente une idée fausse, et qu'il eût mieux valu se servir de celui de *semi-voyelles*.

I object here to more things than one: 1st. no reason is given why I have departed from the usual nomenclature; whereas a strong and important reason is given in my work: a reason with which the foreign reader ought to have been made acquainted.

VOL. XL. Cl. II. NO. LXXIX. A

It is this : any one of the vowels denominated by me *perfect*, will, when following any consonant, constitute a syllable in Hebrew orthography ;¹ while, on the contrary, every imperfect vowel (as denominated by me) following a consonant, will require the addition either of an accent or of another consonant to constitute such syllable.² I will not here detain the reader with a recital of the advantages derived in accounting for the changes of the vowels by these considerations, but must refer him to the work itself. I will affirm, however, that these ought not to have been passed over by a reviewer, unless he was willing to impress on his reader that this novelty was unnecessary.

In the next place, M. de Sacy objects to the latter term used by M. Sarchi ; because, as he truly says, “ *ce dernier nom présente une idée fautive :*” and then he proposes that *semi-voyelles* be substituted for it. My remark is : the terms *long* and *short* very imperfectly express the nature of these vowels ; and what is worse, they lead the reader to suppose that something like the *quantity* of the Greeks and Latins is to be found in the Hebrew, which, however, does not exist ; but as to the term *semi-vowel*, recommended by M. de Sacy, I cannot help considering it as a *perfect absurdity*. A letter in our own alphabet may with propriety be termed a *semi-vowel* ; but how that which is not a letter, but a mark representing a vowel sound only, can be called *half a vowel*, I know not. If a vowel exists at all, I think it cannot be called *half a vowel* ; there being no point of connexion between its *vocality*, as far as I can see, and the duration required for its utterance. M. de Sacy's amendment of M. Sarchi, therefore, is in this place not only unfounded in the nature of the case, but is unphilosophical and absurd.

But this is not the worst part of this paragraph. A little lower down, we are told, in contradiction to Mr. Ewald, that sheva had better be called the sign of a vowel, to be pronounced as rapidly as possible :

Il aurait été plus conforme à la vérité de présenter le *schéva* comme étant dans tous les cas, soit qu'il termine ou qu'il commence une syllabe composée, le signe de cette voyelle prononcée aussi rapidement que possible.

I am very sure if either Mr. Ewald or myself had said that the Arabic *gezma*, which is perfectly equivalent to the sheva of the Hebrews at the end of a syllable, ought to be considered as a vowel, and pronounced as a very short *e*, nothing would have exceeded the contempt with which M. de Sacy would have treated

¹ Mr. Ewald, I see, has made the same remark, although he has not adopted my nomenclature.—*Kritische Grammatik der Hebräischen Sprache*, p. 47.

² So Mr. Ewald, p. 48.

the assertion. Not to insist on the novelty of this doctrine, I will affirm, that the consequence of adopting it would be to make the orthography of the Hebrew, which is at present as regular and simple as could be wished, a worse chaos than that of our own, or even the French. Let the reader figure to himself a learner repeating the preterite tense only of the Pihel conjugation of פָּקַד thus: פָּקַד (for פָּקַד) *Pikēkedē*, פָּקַדָּה *Pikēkēda*, פָּקַדְתָּ *Pikēkadēta*, פָּקַדְתָּה *Pikēkadētē*, and so on; and I think he will immediately come to the conclusion, that nothing further need be added to show the absurdity of such doctrine. With regard to the sheva when initial, M. de Sacy himself exemplifies it in this very paragraph, by the words *sputum*, *tmema*, *psittacus*; and in his Arabic Grammar, tome i. p. 39. by representing the words *que dites-vous, se trainer, k'dit'vous, s'trainer*, not by marking the *e* as being short, but by taking it out altogether! And in p. 42. of the same work, he informs us from Mr. Vassali, that the Maltese do actually thus commence many of their words without sounding the vowel, although in these cases the written Arabic preserves a vowel. The practice is, therefore, that no vowel is heard, even at the commencement of a word; which M. de Sacy also exemplifies, by the words *Cleon*, *Clésias*, *Priam*, *Ptolemée*. Why, then, it may be asked, should that, which manifestly is not a vowel, be termed a very rapid one? Why should we give names to things which really do not exist in any case; and above all, introduce the sound of a short vowel at the *end* of syllables, where neither necessity nor example can be pleaded for doing so? I have no hesitation, therefore, in affirming, that Mr. Ewald is perfectly right in this instance, and his reviewer, M. de Sacy, obviously wrong; and this not only in the article before us, but also in his *Grammaire Arabe*, where this doctrine is first broached. The truth is, the sheva in Hebrew, as well as the *gezma* in Arabic, is a mark intended to show that in such place no vowel ought to appear, and to assure the reader that it has not been omitted by mistake.

M. de Sacy asserts, in the same paragraph, (p. 722.) that Mr. Lee has made no mention whatever of the application of the *substitutes of sheva* to others besides the guttural letters. But in this M. de Sacy is mistaken. It is probable, indeed, that he has not read my Grammar throughout, and, therefore, that he has not met with the passage. If, however, the reader will turn to p. 102. art. 160. § 3. he will find that a *substitute of sheva is regularly* used in forming the absolute plural of one class of the segolate nouns; viz. פָּקִידִים. And again, at p. 223. § 14. he will find a brief notice of their irregular usage. The reason of their having been thus formally mentioned in the one instance, and only briefly touched on in the other, originated in a belief which cannot be better expressed than in M. de Sacy's own words:

4 Professor Lee's *Hebrew Grammar*.

Il est possible . . . que, dans certains cas, elles se soient introduites *systématiquement* ; mais je conjecture que le plus souvent elles ne sont que des erreurs de copistes.

This will suffice on this subject.

Again, in p. 727. it is affirmed that I have omitted to make any mention of the *euphonic dagesh*. This is also a mistake. The subject is formally mentioned at p. 49. art. 118. under its proper head. I hope M. de Sacy has not been willing to pass over certain particulars, and then to report them as wanting.

There is one circumstance constantly adverted to in the whole of the three articles under consideration ; and in none is this more roundly put than in p. 725. of the first. Here we are told, precisely à la Père Simon,

Ce système toutefois n'est pas aussi uniforme qu'on pourroit le croire si l'on ne consultoit que les Bibles imprimées. Il est plus compliqué dans plusieurs manuscrits que dans d'autres, et il présente assez souvent des anomalies qui peut-être ne sont dues qu'à des erreurs ou à des négligences des copistes, ou bien aux systèmes particuliers de quelques grammairiens. Il n'a pas non plus atteint parfaitement son but ; car tout le monde sait que plusieurs Juifs de divers pays, faisant usage de la même Bible, prononce cependant avec une telle diversité, qu'ils ne s'entendent pas réciproquement. Il y a d'ailleurs dans ce système *des difficultés* assez graves, &c.

Again, at p. 727. speaking of the rejection of the מן letters, it is said :

Ces anomalies sont en si grand nombre, et sujettes à tant d'exceptions, qu'il est bien difficile d'imprimer dans sa mémoire, d'une manière presque abstraite, les règles qui servent à la réduire en système ; 2°. que le grand nombre d'exceptions auxquelles ces règles sont sujettes, donnent lieu de croire que les auteurs du système de ponctuation ou de vocalisation du texte Hébreu de la Bible, ne s'étoient pas fait à eux-mêmes des principes bien fixes, &c.

Passages similar to these may be cited from M. de Sacy's other articles of January and February, all tending to impress on the mind of the reader, that a considerable portion of the Hebrew Scriptures must be treated as perfectly beyond the reach of rule or principle, and be left as such.

For my own part, however, I must think differently. Difficulties there are, I know ; but these, I believe, are no greater than those which are to be found in any other language : nor will it avail any thing to talk of the differences to be found in the Mss. and printed editions of the Bible. Every one knows, since the labors of Kennicott, De Rossi, Masch, Van der Hooght, and others, that these differences are slight ; that they very seldom affect either the sense or the grammar of any passage ; and further, that an extended knowledge of the analogy of the language has enabled us to pronounce at once, whether many of them are errors of the copyists, or to be ascribed to the original writers. As to the

systems of the different grammarians having affected the text in any instance, I more than doubt; because I know as a fact, that Jewish grammars very rarely, if ever, attempt to set up any system. The Michlol of Kimchi, as every one knows who has seen it, is a mere collection of facts: nor does the *מִקְנֵה אֲבָרָה* of De

Balmes, which has been thought to be one of the boldest works that has appeared, venture much farther. The elder grammarians I have not seen, but it is likely they were still more simple; and this seems to be placed beyond all doubt, by the artless matter and arrangement of the Masora. It may be allowed, too, that the pronunciation of the Jews in different parts has differed, and does so still, without making the inference, that this must have introduced either variety or confusion into the text or grammar of the Hebrew language. A Yorkshireman, for example, will pronounce the text of his Bible very differently from a native of Middlesex; but it will not hence follow, that he understands it differently; or that if he had to make out a written copy, he would not make it out correctly in every respect. M. de Sacy's reasoning on this subject, therefore, seems to me to be groundless and out of place. If, indeed, Mr. Ewald or myself can discover principles generally prevailing in the Hebrew and its sister dialects, which tend to reduce the anomalies found in former grammarians, I cannot be brought to think with M. de Sacy that this is a work of supererogation. The facts collected by Kimchi, Buxtorf, and others, are truly valuable, both to the student and the grammarian; but it must be extremely unphilosophical to argue, as M. de Sacy has done, that these facts ought barely to be stated, but never reduced to general principles. This would be to swell grammars with rules adapted to particular examples only, and then to confront these with hosts of exceptions; which would indeed establish the difficulties recounted by M. de Sacy, but never remove one of them. M. de Sacy has himself, however, generally taken this course in his *Grammaire Arabe*, although he has occasionally indulged in explaining his rules; and perhaps it is more on this ground, than any other, that he has been induced so frequently to reprobate the philosophy of Mr. Ewald and myself. I do not mean to insinuate, however, by this, that either Mr. Ewald or myself is always right in the philosophy offered, or M. de Sacy always wrong: all I contend for is, that the endeavor to combine in general principles the rules found to prevail in any language, is the proper business of the grammarian. And I will affirm, that if M. de Sacy had been endued by nature with powers for generalization equal to those of Mr. Ewald, his *Grammaire Arabe*, which presents scarcely any thing more than an elaborate collection of examples arranged under particular rules, would have presented a work infinitely more valuable to the learner, and more creditable to the compiler than it now does. But I object to

6 Professor Lee's *Hebrew Grammar*.

M. de Sacy's statements *in toto*. I deny that any such anomalies of punctuation, grammar, &c. exist, as he so roundly asserts; and I will maintain, that the Hebrew Grammar is more simple and regular, than that of the Arabic, the Greek, the Latin, or even the French; and that the text of the Hebrew Bible itself has come down to us in a state much nearer to its original one, than any ancient book which M. de Sacy can name. I object, therefore, both to the facts and the philosophy of M. de Sacy in this instance; and until arguments more cogent than any to be found in these articles are produced, and facts less questionable advanced, I shall continue to do so.

Having dwelt thus far on the first article of M. de Sacy, let us now proceed to the second, i. e. to the Journal of January, 1829. The first subject I shall now notice is, M. de Sacy's objection to my method of treating the nouns termed *segolate*; at which I am the more surprised, because it will perhaps be impossible to choose one more conformable with that recommended by himself. The reader will be aware that these nouns occasionally present themselves in the forms of מֶלֶךְ, מְלִכִּי, מְלִכּוֹ, &c. סֶפֶר, סִפְרִי, סִפְרוֹ, &c. קֹדֶשׁ, קִדְּשִׁי, קִדְּשׁוֹ, &c.: these are the facts.

M. de Sacy, after objecting to my arrangement, proceeds:

Il vaudroit beaucoup mieux se borner à exposer les faits, en réunissant les cas individuels par groupes, autant que faire se peut.

Now, in my grammar, these several forms are classed together, and the several accidents stated, in order to show the learner how they are found in the plural numbers masculine and feminine, in and out of the state of construction, and with the several pronouns; and when found in the feminine gender, or in the state of construction; but not in the dual number, as M. de Sacy says; for this reason, because they are never found in it. It cannot be to the arrangement, therefore, that M. de Sacy objects: no, it is to the supposition offered by me after Schroeder and others, that the *segol*, introduced between the second and third radical letter, has been introduced for the sake of euphony. M. de Sacy's words are,

Je ne sais si je me fais illusion, mais il me semble que tout cet échafaudage, dont M. Lee n'est pas l'inventeur, n'est fait que pour ramener autant que possible les mots primitives à l'état de monosyllabe, et peut-être aussi pour rendre plus facilement raison des changemens de voyelles qui ont lieu quand on veut former de ces noms. . . . Il est certain que l'euphonie, à laquelle on a recours pour justifier ces transmutations de *malc* en *malec*, puis en *mélec*, de *sifr* en *sifer*, puis en *séfer*, n'est alléguée que faute d'une meilleure raison; car il n'est pas plus difficile de prononcer מֶלֶךְ *malc* que מְלִכִּי *nard*, et קֹדֶשׁ *koscht*, &c.

I will only remark, that I think this exceedingly unworthy of the

learning of M. de Sacy. A vowel, apparently euphonic, has certainly been introduced, as I had said : yet he affirms that it can be said on grounds no better than conjecture !—"Enfin, qu'au lieu de *marcher ainsi de supposition en supposition !*" But, might it not be answered, that on this mode of proceeding, his own *Grammaire Arabe*, no less than the three tomes of his *Chrestomathie*, is, the one half at least, nothing but a tissue of conjecture ; and that the learned author of both ought to have confined himself solely to the exhibition of facts, and not to have had recourse to supposition after supposition ? But I will not dwell on matter so childish as this : I will allow, too, that מֶלֶךְ *malc* might have been pronounced without the euphonic vowel, had the Hebrews thought proper to do so, just as well as נָרַד *nard*, or קָשַׁט *koscht* ; and that the same euphonic vowel might also have been added to נָיָא, קָשָׁא, &c. ; but the fact is, it is not found so. I will add, however, that this is nevertheless contrary to the general usage of both the Hebrew and Arabic languages, which avoid the concurrence of two quiescent letters after a vowel, as M. de Sacy very well knows. But when he says that this system has been adopted in order to reduce the primitive noun to a monosyllable, I must again object ; because the fact of the case is, the noun appeared as a monosyllable in the forms מֶלֶכִי, מֶלֶכוֹ, &c. before the system had been recurred to by me. That the arrangement has been adopted to assist the memory, there can be no doubt ; but this is just what M. de Sacy has recommended. I cannot help treating his objection, therefore, in this place as quite beneath himself, and perfectly childish ; and because the arrangement given exhibits the pure facts of the case, and not so much as one supposition, to which the learned Baron can withhold his assent, unless he will be hardy enough to maintain that two quiescents may regularly follow one vowel in Hebrew.

The next subject I shall notice is M. de Sacy's doctrine respecting some of the species of the Hebrew conjugation. This is given at p. 17. in his remarks on the Grammar of M. Sarchi :

Si l' on admettoit cette nomenclature, (says M. de Sacy,) il y auroit en Hébreu une forme verbale primitive פָּעַל, trois formes verbales dérivées, הִפְעִיל, הִפְעִיל, et הִתְפַּעֵל, et la forme primitive, ainsi que les deux premières formes dérivées, seroient susceptibles de la distinction en voix active et voix passive ; les voix passives de הִפְעִיל, פָּעַל, et הִפְעִיל, seroient הִפְעִיל, פָּעַל, et הִפְעִיל. La troisième forme dérivée ayant essentiellement le sens réfléchi, il étoit naturel qu' elle ne fût point susceptible de

8 Professor Lee's Hebrew Grammar.

donner naissance à une voix passive . . . Je sais que, d'après l'analogie de la langue Arabe, on peut contester à la forme נִפְעַל le caractère primitif de voix passive ; mais cela est peu important ; et puisque les formes פֻּעַל (פָּעַל) et הִתְפַּעֵל ont incontestablement leur voix passive, il me semble très-naturel de considérer נִפְעַל comme passif de פֻּעַל, ce qui n'empêche point que cette forme ne puisse être détournée quelquefois de cet usage, comme dans נִהָיָה. M. Ewald ne regarde la signification passive de נִפְעַל que comme une déviation de sa destination primitive, et peut-être a-t-il raison.

The only questions I shall moot here, will be respecting the forms or species termed נִפְעַל niphhal and הִתְפַּעֵל hithpâel. M. de Sacy seems here to have no doubt that the נִפְעַל species is the passive form for פֻּעַל, though he thinks with Mr. Ewald that it might be true that this is a deviation from its primitive destination. What this primitive destination might have been, however, neither he nor Mr. Ewald has told us.¹ It is very extraordinary, I think, that M. de Sacy should have passed over the remarks made on this

¹ Mr. Ewald, indeed, says, p. 191. "Ein dem einfachen Stamm vorgesetztes נ hat reflexive Bedeutung," &c. ; and at p. 202. he says much the same of the hithpâel form : and in both cases he afterwards affirms, the passive signification, to which these forms are subject, must have grown out of this reflective power. There are cases, however, in which both have complements in the sense of the objective case, which should seem to take the place of the word *self* (sich) which he supplies in these cases ; but here he supplies a preposition, as in הִתְנַחֵל, Lev. xxv. 46. which he translates, *für sich etwas erben*. But here we have הִתְנַחֵלְהֶם אֲתֶם לְבָנֵיכֶם where the *für sich* must surely be displaced by הִתְנַחֵלְהֶם לְבָנֵיכֶם for *your children*, unless this verb has three complementary adjuncts, which I should think improbable. On my system it might be translated : *and ye shall BECOME possessing them for your children*. This is the force which the equivalent Arabic forms have ; and as the Arabians see no such purely reflective power in these cases, nor any thing like a departure from the true one in forming a passive voice ; and further, as no difficulty is in any case experienced by viewing these forms as they do, I cannot help believing that their view is the true one. The German *werden*, the English *to become*, and the Persian شدن or گردیدن, when construed with other verbs, seem to me to give the precise force of these Hebrew forms. But we have nothing reflective in these combinations.

subject in my *Hebrew Grammar*; and the more so, as some great mistakes made in his *Grammaire Arabe* have there been pointed out by me: I mean in pp. 122. 125-6. The truth, however, appears to be, that M. de Sacy has no adequate notion whatever of the real force of these forms. According to the Arabian grammarians, these forms involve what is termed a *مطاوعة*, (see my *Hebrew Grammar*, p. 121-2.) and intimate the *accidental*, not any *habitual* impression made on the agent of the verb; as, in the examples, *كسرت الزجاج فانكسر* *I broke the glass, and it BECAME BROKEN.* *كسرت الاناء فتكسر* *I broke the vessel, and it BECAME broken.* So that this *مطاوعة*, or participially

مطاوع (not *مطاوع*, as M. de Sacy erroneously writes it), cannot in any way correspond to the term *passive*, as used in European grammars, or as M. de Sacy has erroneously interpreted it in the passages alluded to. The truth is, a change of circumstance in the agent, and a *subjection* to the action of the verb, is solely and purely the force of these forms in the Arabic; and to this the *شدن* *to go, or become*, which is used in forming what have been called *passive verbs* in the Persian, and the *جانا* *to go*, used in a similar way in the Hindustani, are perfectly equivalent. That the same is not the case with both the *הִתְפַּעֵל* and *נִפְעַל* of the Hebrew, no one will, I am sure, doubt for one moment, who will take the trouble carefully to examine a few passages in which those forms occur. From these considerations, will appear, as I have shown in my *Grammar*,¹ the real difference between the participial passive form of *פָּעַל* or *kal*, and the past participial form of *נִפְעַל*: the one will imply *habit* generally, the other an accidental change in the character of the person or thing subject to the influence of the verb. The instances I have given in exemplification of this are, *עץ שתול* *a tree planted*, i. e. remaining in that state; and, in niphthal *עץ נשתל* *a tree (which has become) planted*, i. e. which has been subjected to this action accidentally: so, *למען שכר: שכר: סנבלט* *Sanballat had hired him, because he was an hireling*, Neh. vi. 12, 13: and *שבעים בלחם נשכרו*

¹ Page 125, &c.

those who are (habitually) *full*, are (occasionally) *hired* for bread, 1 Sam. ii. 5. The *הִתְפַּעֵל* form, signifies, as I have stated, (p. 121.) first, *to be*, or *become*, that which the primitive word signifies : as, *הִתְנַאֵל*, *he became polluted* ; *הִתְחַזַּק*, *he became strong* ; *הִתְאָדָם*, *he became red* ; or, if the context require it, *he made himself so*,

reflectively ; or, *was made so*, passively. So in Arabic, *أدبته فتأدب*

I corrected him, and he became corrected. The hithpàhel form is not, therefore, “*essentiellement réfléchi*,” nor any thing like it ; nor is the niphhal, in its real character, a *passive* either of kal, or of any other species of the Hebrew conjugation ; but both may, as the context shall require, be translated by us, either as being passive or reflective ; because the real force of these forms will signify either the one or the other of these, just as the respective nominatives and subsequent context shall require. In this sense, therefore, niphhal and hithpàhel will have either the same, or very nearly the same force ; and this will be found on an extended inquiry to be the fact : and it is worth while to remark, that in the Syriac and Chaldaic, in which we have no form corresponding with niphhal, we have a form with *א* prefixed, which particle is identical

with the *ה* of the Hebrew hithpàhel. To these the forms *تَفَعَّلَ* and *اِفْتَعَلَ* of the Arabs are very nearly allied, both in sense and form ; and are described by the native grammarians as involving a *مطوعة* or *subjection*, as already noticed.

To conclude, on this subject. Nothing can exceed my surprise, that a person so learned in Arabic, as M. de Sacy certainly is, should neither in these articles, nor yet in his *Grammaire Arabe*, ever have attempted to develop the real character of these forms. That M. Sarchi, or Mr. Ewald, should have omitted to do this, is what might have been expected ; because it is probable that neither of them has access to original works on Arabic grammar ; but that M. de Sacy should not only have made this omission in every case, but also have neglected to notice it when made both by Mr. Lumsden and myself, is truly marvellous ! My argument is : it is highly probable that the Hebrew forms correspond in sense with those similar to them in the Syriac, Chaldaic, Ethiopic, and Arabic. The Arabians tell us how they understand theirs ; and, on comparison, we find that the Syrians, Chaldeans, Ethiopians, and Hebrews, have certainly ascribed the same powers to theirs. Now, I ask, can any thing short of either perverseness or a determination never to depart from the paths of custom and of ignorance, induce any writer to close his eyes against circumstances such as these ?

The next subject I shall notice is, M. de Sacy's method of dis-

cussing my theory of the Hebrew verb. I have affirmed, and I do so still, that the ground form of the verb is nothing more than a noun of one form or other; and that the Hebrew grammarians, David Kimchi, and De Balmes, have said the same thing. M. de Sacy remarks,

Il (Mr. Lee) appuie ce paradoxe sur l'autorité de Kimchi, qui ne dit rien de semblable; car autre chose est de dire, comme ce grammairien Hébreu, que les verbes viennent des noms, et que le nom est comme le corps, et le verbe comme l'accident, ou de dire comme M. Lee, que le verbe n'est rien qu'un nom, que la troisième personne du singulier du prétérit du verbe simple nommé קָל *kal*, est toujours un nom primitif de l'une des formes פָּקַד, פָּקַד, ou פָּקַד, et que pour le présent (ou aoriste), le fond de ce temps est un nom du nombre des noms primitifs qui ont pour signe caractéristique le ségol, et de l'une des formes פָּקַד, פָּקַד, ou פָּקַד. Dans ce système, l'impératif aussi est un nom . . . et il ne faut pas oublier que ces prétendus noms primitifs פָּקַד, פָּקַד, פָּקַד, ne sont que les créations d'un esprit systématique, desquelles on peut dire, *quod gratis asseritur, gratis negatur*. D'ailleurs, si les temps personnels du verbe n'étoient dans la réalité que des noms joints à des pronoms, pourquoi tous les temps, tous les modes n'auroient-ils pas pris pour base le même nom? Pourquoi le nom qui, dans le prétérit, forme la troisième personne du singulier, n'auroit-il pas conservé sa forme dans toutes les personnes du même temps, et de הָפִיץ, par exemple, auroit-on fait הָפִיצָה? C'en est assez sur cette doctrine."

This is making short work of it, truly. But let us see how all this is founded: and first let us review the sentiment of Kimchi on this subject. In the Michlol, fol. 3rd verso, we have, וּבְכָתוּב שֶׁעַר דְּקִדּוֹן הַפְעִלִים בְּתַחֲלָה וְאָף כִּי שְׁהֵשֵׁם קוּדֵם לַפְעֵל כִּי הַפְעֵל יֵצֵא מִשֵּׁם וְאָמְרוּ כִּי הֵשֵׁם כִּמוֹ הַנּוֹף נוֹשֵׂא הַמְקָרִים וְהַפְעֵל כִּמוֹ מְקַרָּהּ וְנָא I first proceed to write the chapter on the grammar of verbs, although *a noun precedes the verb*: for the verb proceeds from the noun. And they say that the "*noun is as the body, the subject of accident; but that the verb is the accident.*" (Gramm. p. 189.) I repeat the whole passage, in order that no mistake may arise as to the sentiment of this grammarian, and, as it should seem, of others also, who had preceded him. Now, M. de Sacy thinks that it is one thing to say all this, and another that the verb is nothing more than a noun with a pronoun attached to it. I answer, if M. de Sacy means that Kimchi has not delivered his sentiment in exactly the words which I have used, he is perfectly right; and I certainly do not intend to argue such a question with him or any other man: but I will contend that I have correctly advanced the sentiment of Kimchi, and that he did intend to inculcate the doctrine, viz. that nouns present the body, or ground form on which the verb is constructed; that the noun receives the accidents whereby the verb is framed;

and that the verb itself, when so framed, may be termed the accident, and the noun the body or root : and, I will further maintain, that if Kimchi did not mean this, there is no meaning whatever discoverable in what he has said. Again : fol. קצא verso, דע ישיבילך האלהים כי השמות שנים חלקים יש מהם שם שהוא נגזר מהפועל או הפועל ממנו כמו ראובן שמעון זבולן שהוא שם נגזר מן הפועל חכם רשע צדיק חרב שלג ויהודה הם נגזרים מהפועל. *Know, may God give thee intelligence, that nouns are of two sorts : of some the noun is deduced from the verb, or the verb from it ; as Reuben, Simeon, Zebulun, where the noun is deduced from the verb.* In חכם, רשע, צדיק, חרב, שלג, and the like, the verb is deduced from the noun. He adds, ויש שם שהוא כמו דבר ואינו נגזר מן הפועל ולא יהיה פועל נגזר ממנו כמו איש אשה אבן גפן סוס פרד חמור נמל שור עץ ברזל ויהודה הם נגזרים מהפועל. *There are nouns, however, which are names of things, which are neither deduced from verbs, nor are verbs deduced from them ; as, איש, אשה, &c.* And again, fol. ה under the form of the preterite פָּעַל, he says, ובא שם התאר על משקל זה כי לא יֵאל, ו

הַפִּיץ רָשַׁע אֶתְּהוּ לֹא תֹאכַל עָלָיו חֶמֶץ : *There is a verbal noun of this form : as, Ps. v. 5. and Deut. xvi. 3.* And in the same page, speaking of the preterite of the form פָּעַל, he says, וְשֵׁם הַתֹּאֵר עַל מִשְׁקַל זֶה הוּא גְדוּלָּה קָמוּ רְחוּק קָרוֹב *And the verbal nouns of this form are, גְּדוּלָּה, קָמוּ, &c.* Extracts from what he has said under the form פָּעַל, in the same page, will be found in my

Grammar, p. 198, in the note. Now, I say, if Kimchi did not mean to affirm that the *noun is the root of the verb* in the first extract, and to show in the others that no form of verb occurs to which a noun of a similar form is not to be found (I mean in *kal*), and hence to inculcate that in *every case* the noun is the body or root, and the verb the accident ; it is quite out of my power, and I think of that of M. de Sacy himself to say, why Kimchi has thus expressed himself. It will not be necessary to cite De Balmes on this subject, because no objection has been made relating to him ; and perhaps I may now say, *that is enough on this subject.* "C'en est assez," &c.

The next objection is to the form of the present, or what M. de Sacy terms the aorist. I had stated that one or other of the forms פָּקַד, פָּקֵד, or פָּקֵד will be found to be the ground form of this tense, and that these are forms of the segolate noun. The objection is : in this system, the imperative also is a noun ; and

that it ought not to be forgotten, that these *pretended* primitive nouns פִּקֵּד, פִּקֵּד, פִּקֵּד, are nothing more than creatures of a theorizing imagination. To the first I answer, I see no reason why the imperative of a verb might not be a noun, especially as we occasionally find the verbal noun or infinitive of the form of פִּקֵּד used imperatively; as, הִלֹּךְ go, Jer. ii. 2; שְׁמוֹר, observe,

Deut. v. 12: for if the verbal noun was pronounced with energy, as Schröderus has judiciously remarked, it could not be understood in any other sense, than that of giving a command. M. de Sacy, therefore, need not have been surprised at this. In the next place, the forms פִּקֵּד, פִּקֵּד, and פִּקֵּד are not creatures of the imagination,

but are found both as nouns, and as the imperatives, as well as *infinitive* or verbal nouns used in the state of construction. It would be a work of supererogation to exemplify a thing, of which every tyro in Hebrew is well acquainted; but I doubt whether any sort of proof would suffice to convince my learned reviewer.

The last question on this subject is, why is not the form of this noun, if it be such, preserved through its proper tense, i. e. why does חָפֵץ in the third person masc. of the preterite become

חָפֵץ, and not חָפֵץ of the second? I reply, if M. de Sacy

had condescended to turn over one leaf more of my Grammar, he would have seen, (p. 200.) "Hence in the second form, exemplified by חָפֵץ *willing*, the (..), when made imperfect, becomes (-)

instead of (v), by what has been termed an oblique correspondence, (art. 102. 2.): as in חָפֵץ חָפֵץ, &c. I will now add, when

the terminating consonant happens to be א, this vowel (..) is always retained; as, יֵרֵא, יֵרֵא, &c.; and, in the Arabic univer-

sally, عَلِمَ, عَلِمَتْ, عَلِمَتْ, &c. I am a good deal surprised,

therefore, that M. de Sacy should have made a remark so silly and unfounded.

One remark more on this subject. Is it not an extraordinary thing, that in the Chaldaic we have confessedly a participial noun conjugated with the pronouns, and used as a preterite? as, פִּקֵּד, פִּקֵּד, פִּקֵּד, &c. See De Dieu's Grammar, Hebrew,

Chaldaic, and Syriac, p. 212. Jahn's *Elementa Aramaicæ Linguæ*, p. 104. And in the Syriac, the participial noun of the present tense

is also conjugated, מְחַבֵּל for מְחַבֵּל, מְחַבֵּל for מְחַבֵּל,

&c. Now, I might ask, if the Syrians and Chaldeans have acted so unphilosophically, according to M. de Sacy's views of this subject, as to have conjugated a participial noun, and thus made it into a verb; why might not their equally unrefined neighbors, the Hebrews, have done the same thing, and supposed with Kimchi and myself, that the noun is really the body on which this verbal character has been grafted? I certainly see nothing impossible in this; and from what has been advanced by some very able writers on this subject, such as Court de Gebelin,¹ and others, as well as the nature of the case, I must confess I am inclined to believe that the things called *verbs* are mere creatures of the imagination; that they have no existence in nature; while, like many other technicalities which might be named, they are useful enough in detailing the elements of technical grammar. I am disposed, therefore, to dismiss the cool remark, "C'en est assez sur cette doctrine," with which this paragraph closes, as being rather more remarkable for the *self-complacency* with which it has been made, than for either its philosophy or its candor.

ON THE EPIC POETRY OF THE ROMANS.

No. II. [*Concluded from No. LXXVIII.*]

BUT another series of years ensued, and brought with it a fatal change. In the republican times poetry had indeed lost some of its importance; and in consequence of the division of intellectual labor enlisted fewer men of genius in its service: still it was awake and active and vigorous, being fostered in part by the stimulus of public applause, but above all by the mysteries and manifold ways in which liberty of action promotes liberty of thought and imagination. But the evil days of Greece were come; the various causes, which had been for ages preparing the decay of Greece, at length fulfilled their work; the Greeks ceased to be a nation, and the Athenians a people. Longinus has observed, in a passage of melancholy beauty, (and his own apparent, and only apparent, disapprobation of the opinion takes nothing from its truth,)—Οἱ νῦν εἰκόκαμεν παιδομαθεῖς εἶναι δουλείας δικαίας, τοῖς αὐτῇς ἔθεσι καὶ ἐπιτηδεύμασιν ἐξ ἀπαλῶν ἐν φρονημάτων μόνον οὐκ ἐνεσπαργανωμένοι, καὶ ἄγευστοι καλλίστου καὶ γονιμωτάτου λόγων νάματος, τὴν ἐλευθε-

¹ As cited in my Hebrew Grammar, p. 80.

ρίαν, ἔφη, λέγω· διόπερ οὐδὲν ὅτι μὴ κόλακες ἐκβαίνομεν μεγαλοφνεῖς. Let no man, to whom the sacred gift of genius has been confided, for the sake of his own interest, or his use, or any other motive, place himself in a situation where he shall not be at liberty to employ that genius according to the dictates of his reason and his conscience; neither let any man be instrumental in placing others in such a situation: whether temporal retribution follow the offence or not, his own mind will be his avenger; and the more he retains of his original uprightness, the bitterer will be his repentance. The Roman sway over Greece was not more oppressive than that of conquerors has usually been; at times it was even remarkably liberal; and the Greeks were still held in regard, not by Rome only, but by the world in general, as the founders of learning and civilisation. But freedom of action was extinguished; and with it its companion, freedom of speech (in their own favorite and expressive word, *παρρησία*) disappeared also. The busy and restless spirit of the Greek, excluded from public affairs, wasted itself in petty intrigues—*δεκασμοί, καὶ ἀλλοτρίων θῆραι θανάτων, καὶ ἐνεδραι διαθηκῶν*: and his intellectual activity was confined, at the best, to “shadowy searches and unfruitful cares;” happy, if it could thus escape from more slavish and more uninspiring employments. The poet, of course, shared in the common degeneracy. He felt himself degraded, and he felt that he was addressing a degraded audience; and the haunting consciousness weighed on his spirit, and damped his energies. He was no longer the counsellor of his fellow-citizens, the reprover of their errors, their comforter under national misfortunes, the mouthpiece of the national feeling; the sympathy of the Muse with the living and acting world was destroyed. Meanwhile the debasement of the public character, in the natural course of things, produced a correspondent corruption of taste, and an insensibility to true poetry. In this and other ways, various indeed, but springing from the same cause and tending to the same effect, the revolution was accomplished. Genius indeed existed; but adverse influences were every where at work to prevent its growth. No new kinds of poetry arose; of the old ones, some, from their very nature, ceased to exist, and others retained but a stunted and shrivelled existence. Still, however, the ancient models remained; less truly appreciated, indeed, than of old, but worshipped with a blind idolatry, on the strength of tradition and custom, and under awe of criticism: in like manner as many among ourselves habitually worship Shakspeare and Milton, although ignorant of the truest and highest excellences of the one, and almost unacquainted with the other. Their faults were justified, the errors and ignorances contained in them explained away, and the mere accidental moulds in which they were cast regarded as inherently excellent, and made matter of superstitious reverence. Hence, one cause

co-operating with another, when the vital principle of true poetry was withheld from developing itself; and when, at the same time, the ineradicable love of distinction, in some shape or other, still continued to actuate men of literary talent; though it might not, perhaps, be quite easy, even under such circumstances, for men to persuade themselves that excellence was really to be attained by clever copying, the temptation was easy and obvious, to impose, by such methods, on an audience of vitiated taste and feeble sensibility—an audience already prepared to take appearances for realities. And thus poetry became a lifeless piece of mechanism, an ingenious juggle played off by a scholar in his closet.

This change, however, even before it took place in Greece itself, had been anticipated and prepared by the erection of the Alexandrian school of literature. In that colony, Grecian indeed in its origin, but governed by a series of liberal despots, the process above described had in a great measure taken place, and the result was the production of the first *artificial* race of writers—the prototype of those which, at different periods, have arisen in the various literary countries of Europe. Among the earliest and most distinguished writers of this epoch was the poet Apollonius Rhodius; who, as the oldest remaining example of the application of this species of writing to the forms of heroic song, and as constituting the intermediate step between the Homeric and the Roman epic, demands from us a brief notice. To deny considerable merit, both natural and acquired, to Apollonius, would be idle. That he possessed extensive learning, and much acquaintance with the rules of criticism, is evident from his work itself. He has much pathos, though not of the highest order; his powers of description are far from contemptible, and his pictures of scenery, more especially, have a reality and a freshness at times, such as make us wish that his powers had found a better soil to expand themselves in. But this is all: as in other such cases, a few minor faculties alone are seen in operation, while the grand energies of poetry are nowhere exerted. Where are the fire, the freedom, the overflowing exuberance of Homer? Where his manners, his passions, his dramatic and life-breathing characters, his magnificent imaginations? Where, in fine, that air of ease and confidence which mark the great poet; fearless of doing wrong, because guided, not by a set of rules which lie on his desk beside him, but by his own inward sense of truth and beauty?—Apollonius's language is a modification of that of Homer, whom he follows almost as closely as Silius does Virgil; but it is too evidently that of a grammarian. If some of our readers should think that we have been unjust to Apollonius, we must request their favorable interpretation. There is another and a much later writer of this school, whom some rank among the epic poets, but whose extreme irregularity of plan must exclude him from the class—we mean Nonnus of Panopolis, the

author of the *Dionysiaca*, a poem bearing some resemblance to the *Metamorphoses* of Ovid, though inferior in merit; containing much romantic beauty, and much brilliant though diffuse description, and reminding us, in the luscious smoothness and balanced stateliness of its versification, of the author's countryman and contemporary, Claudian,—the last refiner of the Roman, as the later Alexandrians were of the Greek hexameter. But we must hasten to our more immediate subject.

Whether the Romans ever possessed an epic poem, in what we conceive to be the true sense of the term, is a question which, we believe, has been of late much agitated among the erudite and speculative critics of Germany: the first impulse having been given by the historian Niebuhr, who, as is well known, maintains the existence of several such in the early ages of Rome; and more especially of a poem, or rather *cyclus* of poems, comprehending the whole Tarquinian story, from the arrival of the first Tarquin at Rome to the battle of the Regillus; and which, as he thinks, (and most justly, as regards the incidents, which still remain, and of which alone he can be understood as speaking,) “in depth and brilliance of imagination, leaves every thing produced by Romans in later times far behind it.” On a subject on which so much thought and research have been expended by such men, it would argue levity and presumption to form a conclusion with such insufficient means as we are capable of commanding: nor is it necessary; since the only epic poetry of which we are now treating is that which the Romans borrowed from the Greeks, and of which specimens remain. It is sufficient for us that, if the first-mentioned species ever existed, it was effectually supplanted by the latter. What is more generally acknowledged, as capable of proof from ancient testimony, is the existence of certain historical songs, whether epic or otherwise, as late and even later than the time of Ennius, who employed them in part as materials for his national poem.

Of this remarkable man, the first¹ who introduced Greek models into Rome, and the founder of a line of poets which, stretching through the times of the republic and of the empire, loses itself at last in the darkness of the middle ages, nothing now remains but a collection of fragments, numerous indeed, but without exception very short, the longest not exceeding twenty lines. From these remains, however, from the general testimony of antiquity, and from the influence exercised by his writings on later men of

¹ We do not forget the prior attempts of Livius Andronicus; but the great genius of the Calabrian poet, and the wider field which his labors embraced, entitle him to the honor of completing and establishing the work which the other had only imperfectly begun.

genius, we are led to conclude that the sentence of Quintilian, (lib. x. c. 1.) "*Ennium sicut sacros vetustate lucos adoremus, in quibus grandia et antiqua robora jam non tantam habent speciem, quantam religionem,*" is a little too much in the spirit of a rhetorician of the days of Domitian; and that Ennius was, not indeed a Homer or a Chaucer, but a man of commanding talent, fitted for great enterprises, and not unworthy of the place he held in the calendar of Roman genius. The most remarkable peculiarity in his literary character is, that being qualified by nature as well as incited by ambition to become the founder of a new literature, he should have endeavored to effect this, not by developing the hidden riches of his own language, not by refining the rude forms already in use, or creating others in harmony with the genius of the language and the spirit of the people; but by engrafting the young plant on a foreign stock, and attempting to produce a second age of Grecian literature, thinly disguised in a Roman exterior. This appears, as far as we can judge, to have been a signal error. It was certainly fatal, not indeed altogether, but in a very great degree, to Roman originality. The language of conversation, — the language which comes fresh from the heart and the mind, — was no longer allied to that of composition; they were no longer two modes of the same thing, differing only in refinement, correctness, and some other accidental attributes, but they were things of different kinds. Hence the Roman poet could scarcely be said to meditate and imagine in Latin, in the same sense as the Greek poet did in Greek; and thus his conceptions were paralysed, and the flow of his fancy impeded. Habit, indeed, might do much: great powers would sometimes surmount these barriers; and where, as in the instance of satire (we believe in that instance alone), the field of Italy was left unvisited by the Grecian scythe, the native growth shot up vigorously and luxuriantly: but the general effect was such as we have described it. In justice to Ennius, however, we must observe that it is not easy for a modern critic to estimate the difficulties under which he labored, or to determine how far the roughness and scantiness of his materials might justify him in adopting that course, which many great men have been betrayed into under circumstances of less excuse. And it must be admitted that, having chosen his part, he performed it well and effectually. He hollowed out the channel in which the current of Roman imagination was thenceforward to flow. He refined the language; he gave to the Latin hexameter that character which, though with considerable alterations, continued substantially to the last. He invented a new poetical instrument, and consecrated it to the glory of Italy, and the celebration of the great and good deeds of her ancient heroes; in the words of his own simple and appropriate epitaph:—

Aspicite, o ceiveis, senis Ennii imaginis formam :
Heic vostrum pauxit maxuma facta patrum.

The structure of his poem, however, like its language and rhythm, was still in a great measure rude and imperfect. Instead of a single action, like that of the *Æneid*, or even a system of actions, as in Niebuhr's supposed Lay of the Tarquins, it embraces the entire history of the Roman people ; resembling in this respect the *Shah-Nameh* of Ferdousi, rather than any of the canonical epics of the West. It is remarkable, however, that in the *Life* of Virgil, published under the name of Donatus, that poet is said in his youth to have entertained a similar design.

After the impulse given by Ennius and his immediate followers, the poetry of Rome advanced with a rapidity resembling that of the spring, when winter is fairly broken through. A want of sensibility, and a poorness and narrowness of imagination, appear to have been besetting defects of the Romans : yet in spite of these hindrances, and of the unfortunate turn which had been early given to it, the literary talent of the nation was awakened, and exerted itself with the spirit and vigor of youth. Much was done in appearance, but much also was done in reality. Indeed it is remarkable, that the very best of the Roman poets all flourished before the Augustan age. To say nothing of Plautus and Terence, Lucretius and Catullus were succeeded by no equals. Epic poetry, for a long period, appears to have been cultivated, not indeed with less assiduity, but with less success. Yet, as the canons of Greek criticism became more generally known, it was natural that more wieldy subjects should be chosen, (as in the once celebrated *Argonautics* of Varro,¹) greater skill employed in the construction of the fable, and a more ornate and solemn manner in the diction and the versification. At length however, as if to make amends for the unusual delay, the orb of Virgil arose ; and never, out of the legitimate planetary system of high and pure poetry, did any luminary arise with so splendid and imposing a brilliancy.

In the late controversies on the literary character of Pope, it was somewhat hastily assumed by the partisans of that writer, that in rejecting the claim set up on his behalf to the title of a great poet, their opponents virtually denied him to be a man of genius or of talent. We wish to guard against a similar preconception with regard to ourselves, when we refuse to the poet of Mantua the high place which custom has assigned him. To couple contempt with the name of Virgil, we readily agree would argue

¹ Varronem primamque ratem quæ nesciat ætas,
Aureaque Æsonio terga petita duci?

Ov. Amor. lib. i. el. xv. 21.

nothing more than mere insensibility, or the wildest prejudice, on the part of the contemner. Such contempt, like Southey's curses, would return to roost. And even in expressing our present qualified opinion of his merits, we feel a kind of compunction—a mis-giving that we are doing something not *quite* right—as if we were denouncing the errors of an early friend. For we can well remember the days when the worship of Virgil was with us an idolatry; when his pathos, his delicacy, the exquisite harmony and variety of his numbers, and the stately march of his language, appeared to us the perfection of human genius and art. His name, too, is associated with the recollection of those school distinctions for which we once so earnestly, and not altogether unsuccessfully, labored, and which were our secret pride and our consolation amidst a world of youthful troubles: for it was, as we remember, on an assiduous imitation of the style and versification of the *Æneid* that our boyish hopes of renown were especially founded. And though these things are long gone by, and this idolatry, like so many other of the idolatries of our youth, is past away, the spell has not wholly lost its power; and in recollecting what once charmed us, we cannot suppress a wish that our old habits of delight and admiration could be reconciled with our subsequently acquired judgment. Virgil was, in truth, the most gifted of his own peculiar class. His talents were great, and versatile, and improved to the utmost. He could combine, vary, embellish; he could reflect what others had created; but he could not create himself. He gave a new character to several species of composition, by imparting to them an ornamental and an elaborate symmetry unknown before; and had he pleased, he might have been equally successful in as many others. But he could not have infused a principle of real poetical life into these specious and many-colored forms. We will not say that he attempted to reproduce an *Iliad*: we have, in truth, too good an opinion of his judgment to believe that he could have contemplated this as possible; but he attempted, less probably from ill-directed ambition than in compliance with the judgment of those whom he was not allowed to refuse, to construct a work which should be regarded by his fellow-countrymen as rivalling Homer. And what has been the result? What, of all that really delights us in the *Iliad* and the *Odyssey*, is found in the *Æneid*? There are, it is true, battles and sieges and wanderings, gods and goddesses, prophecies and descents into Hades; speeches and episodes and epithets and similes. But what is the effect on the reader? Does he believe in these things, even with a poetical belief? Can he regard Jupiter as Zeus, or *Æneas* as Achilles? Does he recognise any of the characteristics of the old bard—that hearty belief in tradition, that spirit of rude religious faith, those living reflections of external

nature, those manifold and admirable touches of character and passion, that picture of the manners of an age, that image of the "heart of a nation?" Alas! these are things not susceptible of being transferred elsewhere. They may be born again, but the lifeless bodies which once contained them cannot be re-animated.

What then has Virgil done? He has built up a monument of art and labor, which even they who are most sensible of its deficiencies cannot but regard with admiration, almost with wonder, for the powers and acquirements expended on it. It is a magnificent delusion, and might well excuse the exaggerated praises of the author's contemporaries. The march of the narrative is stately and imposing; the story, though decidedly inferior to that of Tasso, is woven together with no small skill; the versification harmonious and varied to an almost unequalled degree. In delicacy, in majesty, in mild pathos, he has few rivals; and there is often a picturesque power in his words, of which the Latin language might have seemed to be scarcely susceptible. Of the multiplicity of his acquirements we need not speak; his industry, in this respect, appears to have been truly Miltonian.

We might, and would willingly, say much more on the various topics connected with Virgil; although we are not without fears that what we have already said will be thought neither very clear nor very satisfactory. But our limits are short, and we will therefore conclude this part of our subject with a striking passage from a writer to whom we have already referred;—the German historian of Rome:—

"Perhaps it is a problem that cannot be solved, to form an epic poem out of an argument which has not lived for centuries in popular songs and tales as common national property, so that the cycle of stories which comprises it, and all the persons who act a part in it, are familiar to every one. Assuredly the problem was not to be solved by Virgil, whose genius was barren for creating, great as was his talent for embellishing. That he felt this himself, and did not disdain to be great in the way adapted to his endowments, is proved by his very practice of imitating and borrowing, by the touches he introduces of an exquisite and extensive erudition, so much admired by the Romans, now so little appreciated. He who puts together elaborately and by piecemeal, is aware of the chinks and crevices which varnishing and polishing conceal only from the unpractised eye, and from which the work of the master, issuing at once from the mould, is free. Accordingly Virgil, we may be sure, felt a misgiving, that all the foreign ornament with which he was decking his work, though it might enrich the poem, was not his own wealth, and that this would at last be perceived by posterity: that notwithstanding this fretting con-

sciousness, he strove, in the way which lay open to him, to give to a poem, which he did not write of his own free choice, the highest degree of beauty it could receive from his hands; that he did not, like Lucan, vainly and blindly affect an inspiration which nature had denied to him; that he did not allow himself to be infatuated, when he was idolized by all around him; and when Propertius sang—

Yield, Roman poets, bards of Greece, give way;
The Iliad soon shall own a greater lay;

that, when death was releasing him from the fetters of civil observances, he wished to destroy what in those solemn moments he could not but view with melancholy, as the groundwork of a false reputation;—this is what renders him estimable, and makes us indulgent to all the weaknesses of his poem."

It has been often maintained, that a tranquil and liberal despotism is more favorable to the growth of the fine arts than a free constitution; and the Augustan age of literature has been appealed to as an evidence. It would not be difficult to assemble a host of instances tending the contrary way; but with regard to the particular example adduced in proof of the maxim, we cannot help thinking it more than a doubtful one. Let it be observed, that the mind of Rome had been awakened, and had grown to maturity, in a state of liberty, or amidst civil struggles; that the ground had long been prepared, and had already produced some of its choicest fruits; and that the brilliant career of letters in general, and of poetry in particular, was but the continuation of their former progress,—a progress which the new and incomplete servitude under Augustus could not wholly or even visibly retard. Thus it was in France in the first part of the reign of Louis XIV., during the peace which succeeded the conflicts of the league; thus it was in Spain, after the liberties of Castile had been finally crushed by Charles V. And what appears to establish our position is, that in all these three cases, when the first bright constellation of writers had gone out, no others arose in their stead; the mental energies of the nation were gradually weakened, and an inferior race succeeded. Rome never produced a second Livy; still less a second Virgil. Of the many men of various talent who attempted to tread in the path of the Mantuan, no one can be considered as even approaching him; those, indeed, who followed most closely in his track, remained the farthest below him. Several of these performances are still extant; but they will not, in general, detain us long. The most remarkable of the later epic poets of Rome, and by far the first in intellectual power, was Lucan. His work never received its final correction; a fate which, by some perverse coincidence, befel almost all the epic attempts of the Romans now

extant—the *Æneid*, the *Argonautics*, the *Achilleid* of Statius, and the *Raptus Proserpinæ* of Claudian. In Lucan's case, this was owing to that premature death which, combined with his character, reminds us of our own Shelley—to whom, in other respects, he bears very little resemblance. The marks of youthful exuberance and immature judgment in the *Pharsalia* are so palpable, the inequalities so abrupt, that we could almost engage to point out which passages he would have expunged, and which retained, had he been spared ten years longer. What the poem would have been, in its ripened state, is hard to say: yet we cannot help thinking that something great would have been produced. As it is, we can only regard it as a brilliant promise. In the plan and conduct of his poem, as well as in his manner of writing, Lucan is far more original than any of his brethren. In his descriptions, his coloring is sometimes bold, but much oftener tawdry and bombastic; and it is seldom that he rises into the regions of pure poetry; the most remarkable instance is in the enchantments of Erichtho. But the great and redeeming excellence of the poem is its passion. Let not our readers be startled by this paradox; we speak not of what is ordinarily meant by the word, but of a philosophical passion, a stoical enthusiasm, a delight in the inculcation of noble and heart-stirring truths. This pervades the whole poem, and imparts to it a moral dignity which none of its fellows possess; and for a parallel to which we must refer to Milton, whose deep and lofty religious belief produces a somewhat analogous effect on his poem; and who, by the way, seems to have borrowed from Lucan his habit of intermixing his narrative with frequent and long-continued reflection. It is remarkable, indeed, how the Roman poet sinks and rises, as he vibrates between story and moral declamation.

The age of Domitian and Trajan produced three epic poets, who may be classed together, not merely as contemporaries, but as having adopted Virgil, with more or less closeness, for their model. These were Statius, Valerius Flaccus, and Silius Italicus. Of these, the last is, in our opinion at least, the most readable; on account of the exceeding interest of his subject (the second Punic war), the moonlike reflection of Virgilian grace and harmony which characterises his poem, and the fine Roman feeling which inspirits it. He has no express hero: Hannibal on the one side, and *the Roman people* collectively on the other, are the leading ideas of the poem. Like Livy, whom he follows, he hates the great Carthaginian, yet is evidently overawed by his genius. His great fault is a certain coldness of manner; and his most remarkable merit, an eye for natural beauty, and a power of picturesque description. In this respect scarcely any of the Latin poets surpassed him. Statius is more original than either of his associates; but his sins of taste, his bombast, and his false passion, far more

24 *On the Epic Poetry of the Romans.*

than counteract the effects of his frequent vivid conceptions, his sustained stateliness, and the occasional touches of exquisite tenderness which are scattered here and there in the sultry desert of the *Thebaid*. From his *Sylvæ*, the most valuable part of his works, he appears to have been of a soft and affectionate temperament, fond of quiet, and exemplary in the duties of private life. It seems at first sight passing strange, that such a man should have found delight (which yet he evidently did) in filling twelve long books with the exploits of heroes, who may be described as wild beasts in human form, always breathing hatred and fury, and scarcely exhibiting, from the beginning to the end of the poem, a single trait of generosity or magnanimity. It is true that the *Thebaid* was a youthful performance; and we are inclined to think that maturer years would have taught Statius where his real strength lay, and induced him to choose a subject of a less revolting nature, as well as to mix up more of true humanity in his representations. That this would probably have been the case, may be gathered from the fragment of the *Achilleid*; a poem unfortunate in its design, but of which the two unfinished cantos, though not free from the author's besetting sins of diction and imagery, contain more beauty and interest than the whole of the *Thebaid*. The beautiful sentence in the description of the young Achilles, (l. 167.)

Fors et lætus adest: o quantum gaudia formæ
Adjiciunt !

is alone worth a canto of bluster and massacre. We may observe that Statius is singularly happy in his pictures of infancy and boyhood.

Of Valerius Flaccus we shall best convey our idea by saying, that although far inferior to Virgil in extent of powers, his mind seems to us to have been cast in a more Virgilian mould than that of any other Latin poet. His subject was the same as that of Apollonius; and making all proper deductions for the superior aptitude of the Greek language for poetry, we think that he has fully equalled him; perhaps, in the conduct of the poem, excelled him. His style is remarkably hard and obscure; perhaps from the work having been left a fragment in an uncorrected state. We recollect one singularly fine incident in this poet. Medea administers a powerful magic draught to the dragon appointed to guard the golden fleece; it takes partial effect; but the instinctive fidelity of the brute guardian still struggles even against the might of sorcery, employed to overpower its faithfulness; and Medea, with pain and unwillingness, is compelled to apply a stronger spell, which at length effects its purpose. This is a conception which one might expect to find in a great modern poet.

The last in the catalogue of Roman epic poets is Claudian. On the merits and defects of this writer we have treated so largely in a former article, that little need be added here. His political poems, though tinged with the epic character, cannot be classed under the head of regular epopees. The unfinished Rape of Proserpine is distinguished from other works of the same denomination by its subject being, not in parts, but in its very groundwork, superhuman. This was a daring attempt; and it is executed with very considerable success. We are not inclined to agree with the critics in their excessive condemnation of Claudian's extravagance and overflow of fancy; we think, on the contrary, that his manner, though ill-suited to more regularly heroic subjects, harmonizes well with this. Among the flowers of Euna, we are not sure that we should not prefer Claudian as a companion, even to Virgil. In pathos Claudian is far from deficient; the return of Ceres to the deserted dwelling of her daughter, more especially, is very beautifully described. Were we not apprehensive that the comparison might appear somewhat far-fetched, we should say, that in this interlacing of gorgeous descriptions and supernatural wonder with scenes of domestic tenderness, the Proserpine reminds us, distantly it is true, of our own Kehama. Of Claudian's language and versification we have spoken elsewhere.

The length to which our observations have extended must preclude us from adding any thing further on this copious subject. We shall therefore take our leave of the reader in the words of the Spanish play, never uttered more earnestly than on the present occasion: "Thus finishes the comedy: excuse the faults of the author."

R. M.

ANNALS and ANTIQUITIES of RAJASTHAN, or the CENTRAL and WESTERN RAJPOOT STATES of INDIA. By LIEUT.-COL. J. TOD, late Political Agent to the Western Rajpoot States. Smith, Elder, Calkin, and Budd. 4to. 806 pages, with plates.

IN anticipating from the splendid work before us an ample fund of entertainment and multifarious instruction, we were fully justified by the perusal of many highly interesting articles on various

subjects communicated by our accomplished author to the Royal Asiatic Society, and published in the Transactions of that learned body. The report of several friends lately returned from India, gives us reason to know that it was not merely the commanding situation held by Colonel Tod in the Rajpoot country, which procured him access to the best sources of information: his private character acquired for him such a degree of respect and esteem among the natives, that his researches, whatever might be their object, were facilitated by them with good-will and promptitude; and the accuracy of this report is sufficiently proved by the mass of curious, extraordinary, and valuable materials collected in the volume here announced, which very properly begins with a geographical account of Rajast'han, or *Rajpootana*, illustrated by a large and handsome map. Then follows a history of the Rajpoot tribes, with genealogical tables, catalogues of their thirty-six royal races, and their solar and lunar dynasties; every page being replete with interesting notes, on one of which we must pause for a moment: it occurs in p. 80, and relates to the religious feelings of the Rajpoots so often outraged by our impolitic and inconsiderate countrymen in Asia, who amuse themselves and express their contempt for the prejudices of the natives, by destroying certain trees and animals which they regard as sacred. This conduct, says Colonel Tod, is an abuse of our strength, and an ungenerous advantage over the weakness of those brave men who

fill the ranks of our army, and are attentive though silent observers of all our actions; the most attached, the most faithful, and the most obedient of mankind! Let us maintain them in duty, obedience, and attachment, by respecting their prejudices and conciliating their pride. On the fulfilment of this depends the maintenance of our sovereignty in India; but the last fifteen years have assuredly not increased their devotion to us. Let the question be put to the unprejudiced, whether their welfare has advanced in proportion to the dominion they have conquered for us; or if it has not been in the inverse ratio of this prosperity? Have not their allowances and comforts decreased? Does the same relative standard between the currency and conveniences of life exist as twenty years ago? Has not the first depreciated twenty-five per cent, as half-batta stations and duties have increased? For the good of ruler and servant, let these be rectified. With the utmost solemnity I aver, I have but the welfare of all at heart in these observations. I loved the service—I loved the native-soldier: I have proved what he will do where devoted; when, in 1817, thirty-two firelocks of my guard attacked, defeated, and dispersed a camp of fifteen hundred men, slaying thrice their numbers. Having quitted the scene for ever, I submit my opinion dispassionately for the welfare of the one, and with it the stability or reverse of the other. What says the Thermopylæ of India, Corygaum? Five hundred firelocks against twenty thousand men! Do the annals of Napoleon record a more brilliant exploit? Has a column been reared to the manes of the brave, European and native, of this memorable day, to excite to future achievement? What order decks the breast of the gallant Fitz-

gerald, for the exploit on the field of Nagpore? At another time and place his words—"At my peril be it! *Charge!*"—would have crowned his crest: these things call for remedy.

Among the royal tribes enumerated by our ingenious author in this portion of his work, we must indicate to the classical historian and geographer, a race denominated *Catti*, whose religion, manners, and looks, are indisputably Scythic. In the time of Alexander they occupied a nook of the Punjab, near the five confluent streams. Against them the Macedonian hero marched in person, and left a signal memorial of his vengeance, where in his combat with them he nearly lost his life. (p. 111.)

Of the feudal system in Rajast'han a masterly sketch is given; and that Col. Tod's opinion is not founded merely on seeming resemblances between ancient European and Asiatic customs, will appear from grants, deeds, charters, and traditions, copied and quoted in the appendix; the author deducing his examples chiefly from Mewar. (p. 132.) The poorest Rajpoot retains all the pride of ancestry at this day; it is, indeed, often his sole inheritance: he scorns to hold the plough, or to wield his lance but on horseback. The respect which is paid to him by inferiors, and his reception among superiors, support him in his aristocratic notions; and a highly artificial and refined state of society is exhibited in the honors, privileges, and gradations among the vassals of the Rana's house; those of a certain rank being entitled to banners, kettle-drums, heralds, and silver maces, with peculiar gifts and personal distinctions, in commemoration of some exploit performed by their ancestors. The martial Rajpoots are not strangers to armorial bearings. The great banner of Mewar displays a golden sun on a crimson field: a dagger is the device exhibited on a chief's banner. *Ambér* unfolds a *panchranga*, or five-colored flag. The lion rampant on an argent field is extinct with the state of *Chanderi*. (p. 138.)

We cannot abstain from transcribing a note (which occurs in p. 153.) on the marriage of a Mogul sovereign, Ferokhsér, with a Hindu princess:

To this very marriage we owe the origin of our power. When the nuptials were preparing, the emperor fell ill. A mission was at that time at Delhi from Surat, where we traded, of which Mr. Hamilton was the surgeon. He cured the king, and the marriage was completed. In the Oriental style he desired the doctor to name his reward; but instead of asking any thing for himself, he demanded a grant of land for a factory on the Hoogly for his employers. It was accorded; and this was the origin of the greatness of the British empire in the East. Such an act deserved at least a column; but neither 'storied urn or monumental bust' marks the spot where his remains are laid.

For the curious particulars of some general obligations of vassals,

known in Europe under the term of "feudal incidents," such as reliefs, fines of alienation, escheats, aids, wardship, and marriage, we must refer to the volume itself. But we must indulge ourselves, and we trust gratify the reader, by extracting the following passage from p. 193. After some judicious reflections, our author proceeds:—

We have nothing to apprehend from the Rajpoot states, if raised to their ancient prosperity. The closest attention to their history proves beyond contradiction, that they were never capable of uniting even for their own preservation: a breath, or scurrilous stanza of a bard, has severed their closest confederacies. No national head exists amongst them as amongst the Mahrattas; and each chief being master of his own house and followers, they are individually too weak to cause us any alarm. No feudal government can be dangerous as a neighbor: for defence, it has in all countries been found defective; and for aggression, totally inefficient. Let there exist between us the most perfect understanding and identity of interests; the foundation step to which is, to lessen or remit the galling and to us contemptible tribute now exacted; enfranchise them from our espionage and agency; and either unlock them altogether from our dangerous embrace, or let the ties between us be such only as would ensure grand results; such as general commercial freedom and protection, with treaties of friendly alliance. Then, if a Tartar or Russian invasion threatened our Eastern empire, fifty thousand Rajpoots would be no despicable allies. Let us call to mind what they did when they fought for Aurungzéb: they are still unchanged, if we give them the proper stimulus. Gratitude, honor, and fidelity, are terms which at one time were the foundation of all the virtues of a Rajpoot: of the theory of these sentiments he is still enamored; but unfortunately for his happiness, the times have left him but little scope for the practice of them.

Of the celestial and demi-celestial princes who flourish in the *Annals of Mewar*, our limits forbid any particular notice. We are, however, glad to find that there is still one spot, although but one, in India that enjoys a state of natural freedom: this spot is *Oguna Panora*; not attached to any other state; without any foreign communication; its own patriarchal chief, under the title of Rana, possesses a thousand hamlets scattered over forest-crowned valleys, and can appear, if requisite, "at the head of five thousand bows." (p. 224.)

Of widows burning themselves with the bodies of their husbands, many instances are recorded; and, however, on some occasions, the practice may seem voluntary, one shudders at the idea of beauty, youth, and innocence, being sacrificed in such a manner. Thus when Samarsi, a gallant prince, was slain with his most renowned chieftains and thirteen thousand household troops, "his beloved Pirtha, on hearing the fatal issue,—her husband slain, her brother captive, the heroes of Delhi and Chectore 'asleep on the banks of the Caggar in the wave of the steel,'—*joined her lord*

through the flame." (p. 260.) But from another anecdote it appears that widows have not always been the only victims. A Rana, or prince, having resolved to die, superstitiously imagining that he might thereby save the city of Chectore from a ferocious enemy;—

another awful sacrifice (says Colonel Tod) was to precede this act of self-devotion, in that horrible rite, the *Johur*, where the females are immolated to preserve them from pollution or captivity. The funeral pyre was lighted within the great subterranean retreat, in chambers impervious to the light of day; and the defenders of Chectore beheld in procession the queens, their own wives and daughters, to the number of several thousands. The fair Pudmani closed the throng, which was augmented by whatever of female beauty or youth could be tainted by Tartar lust. They were conveyed to the cavern, and the opening closed on them, leaving them to find security from dishonor in the devouring element. (p. 266.)

Omitting a variety of interesting anecdotes we must refer to page 312, for the notice of a custom which our accomplished author describes as analogous to the taste of the chivalrous age of Europe. This is an intercourse of the most delicate gallantry established between the fair sex and the cavaliers of Rajast'han, and called the "festival of the bracelet" (*Rakhi*). The bracelet may be sent by a maiden, only on occasions of urgent necessity or danger. The Rajpoot dame invests with the title of adopted brother the man whom she honors with the bracelet, thus securing to herself all the protection of a *cavaliere servente* without the slightest risk of incurring scandal: for, although he is her constituted protector, and often hazards his life in her cause, he may never receive a smile in reward, or never even see the fair one who has adopted him as a brother. We agree with our author, that there is a charm in such mysterious connexion never endangered by close observation; and the loyal admirers of the fair may well attach a value to the public recognition of being *Rakhi-bund-Bhaé*, the "bracelet-bound brother" of a princess. The intrinsic value of such a pledge is never considered: and in token of its acceptance, a *katchli* or corset is returned, which may be of simple silk or satin, or of gold brocade and pearls. The *katchli* has often been accompanied by a whole province: and the courteous delicacy of this custom so pleased the Indian monarch, on receiving a bracelet from the Princess Kurnavati, which invested him with the title of her brother, and uncle and protector of her infant, that he pledged himself to her service, "even if the demand were the castle of Rinthumbor." The great Hemayoon proved himself a loyal knight; and even abandoned his career of conquest in Bengal, when called to redeem his pledge by succoring Chectore, and the widows and minor sons of Sanga-Rana.

Many romantic tales (adds Col. T.) are founded on the gift of the *Rakhi*. The author, who was placed in the enviable situation of being able to do good, and on the most extensive scale, was the means of restoring many of the ancient families from degradation to affluence. The greatest reward he could, and the only one he would receive, was the courteous civility displayed in many of these interesting customs. He was the *Rakhi-burd-Bhaë* of, and received "the bracelet" from three queens of Oodipoor, Boondi, and Kotah, besides Chund-Bae, the maiden sister of the Rana, as well as many ladies of the chieftains of rank with whom he interchanged letters. The sole articles of "barbaric pearl and gold" which he conveyed from a country where he was six years supreme, are these testimonies of friendly regard. Intrinsically of no great value, they were presented and accepted in the ancient spirit; and he retains them with a sentiment the more powerful, because he can no longer render any service. (p. 313.)

With the purity and refinement of this ancient custom, we are grieved to contrast the *Khooshrooz*, or "day of pleasure," instituted by the Emperor Akber, and celebrated on the ninth day following the chief festival of each month: then the queen held her court, and the wives of Rajpoot vassal princes, nobles, and merchants assembled; and a fair was established within the palace, attended only by females, unless when the monarch contrived to be present in disguise. These *ninth-day fairs* are the markets in which Rajpoot honor was bartered. The wife of Pirthi Raj, a princess of Mewar, by the exertion of great courage, and with the assistance of a weapon, saved herself from contamination: but a brother of Pirthi Raj was not so fortunate in his wife, who, unable to withstand the regal tempter, returned to her dwelling despoiled of chastity, but loaded with jewels; or, as the native historian says, she returned to her abode tramping to the tinkling sound of the ornaments of gold and gems on her person; but where, my brother, is the moustache on thy lip?

Thus the writer addressed the disgraced husband, who, in sign of mourning, had cut off his moustache. (p. 346.) The extraordinary hero Pertap must interest every reader, as will many other illustrious personages celebrated in this work, but of whom our limits will not allow more particular notice.

To the *Annals* of Mewar succeeds an account of the religious establishments, festivals, and customs of that country. From the beginning of chapter XIX. (p. 507.) we shall copy some remarks which, *mutatis mutandis*, perhaps might not be inapplicable to regions in another part of the world, and where a religion very different from that of Mewar is professed:—

In all ages the ascendancy of the hierarchy is observable: it is a tribute paid to religion through her organs. Could the lavish endowments and extensive immunities of the various religious establishments in Rajast'han be assumed as criteria of the morality of the inhabitants,

we should be authorised to assign them a high station in the scale of excellence. But they most frequently prove the reverse of this position; especially the territorial endowments, often the fruits of a death-bed repentance, which, prompted by superstition or fear, compounds for past crimes by posthumous profusion, although vanity not rarely lends her powerful aid. There is scarcely a state in Rajpootana in which one-fifth of the soil is not assigned for the support of the temples, their ministers, the secular Bramins, bards, and genealogists. Menu commands, "should the king be near his end through some incurable disease," he must bestow on the priests all his riches accumulated from legal fines; and having duly committed the kingdom to his son, let him seek death in battle, or, if there be no war, by abstaining from food. (Chap. ix. p. 337. Haughton's edition.) The annals of all the Rajpoot states afford instances of obedience to this text of their divine legislator. The antiquary who has dipped into the records of the dark period in European church history can have ocular illustration in Rajast'han of traditions which may in Europe appear questionable. (p. 509.)

Our author then adds, that every Hindu would implicitly believe the story mentioned by Montesquieu (in his *Esprit des Loix*) concerning Saint Eucher, bishop of Orleans, who saw Charles Martel tortured in the depths of hell (*tourmenté dans l'enfer inférieur*) by order of the saints, for having stripped the churches of their possessions; having thereby rendered himself culpable for the sins of all those who had endowed them. As in the dark ages the monks of Europe sometimes employed their knowledge of writing in forging of charters for their own advantage, so the Brahmins augment the wealth of their shrines by similar practices; superstition and indolence combining to support the deception. The alienation of property as the means of expiating sins, will remind the reader of Charlemagne, who, according to the French chronicles, bequeathed on his death-bed two-thirds of his domains to the church, deeming one-third sufficient for his four sons. There is no donation too great or too trifling for the divine Crishna: his priests accept a baronial estate, or a patch of meadow land; a gemmed coronet for his image, or a widow's mite. (p. 525.)

We cannot here follow our author through his curious mythological observations, but propose to notice some of them more particularly on another occasion; and we must strongly recommend to the attention of our fair readers the chapter (xxiii.) beginning at p. 607, which abounds with interesting anecdotes illustrating the female character; also chapter xxiv. (p. 633.) respecting the origin of female immolation, and the inquiry whether religion, custom, or affection has most share in such sacrifices. Here we shall refer to an anecdote of the hero Pirthi Raj, already mentioned, who having learned that his sister was barbarously treated by her lord, the Sirohi prince, --

instantly departed, reached Sirohi at midnight, scaled the palace, and interrupted the repose of Pabhoo Rao by placing his poniard at his throat. His wife, notwithstanding his cruelty, complied with his humiliating appeal for mercy, and begged his life, which was granted, on condition of his standing as a suppliant with his wife's shoes on his head, and touching her feet; the lowest mark of degradation. He obeyed, was forgiven, and embraced by Pirthi Raj, who became his guest during five days. Pabhoo Rao was celebrated for a confection, of which he presented some to his brother at parting. He partook of it as he came in sight of Komulmer; but on reaching the shrine of Mama Devi was unable to proceed: here he sent a message to (his wife) the fair *Tarra* (or "Star of Bednore") to come and bid him farewell; but so subtle was the poison, that death had overtaken him ere she descended from the citadel. Her resolution was soon formed: the pyre was erected; and with the mortal remains of the chivalrous Pirthi Raj in her embrace, she sought *the regions of the sun*. (p. 676.)

The latter portion of this volume comprises the author's journal, or "Personal Narrative," as it is styled; and furnishes an abundance of entertaining information respecting a country of which we have hitherto possessed so imperfect a knowledge. This, like the preceding portions of Colonel Tod's interesting volume, is richly embellished with plates, admirably executed by Finden, the two Storers, and Haghe, from the beautiful drawings of Captain Waugh, or from curious designs by native artists. Some of Capt. Waugh's views we do not hesitate to say, equal, in beauty of subject and excellence of engraving, any that have been offered to the public for several years. Such is the palace of Oodipoor, p. 211. the interior view in Chectore, p. 328. the view on the Bunas river, p. 370. that scene of enchantment, the delicious island and palace in the lake of Oodipoor, p. 373. the fortress and town of Ajmere, with the spirited procession, p. 783. But we might in this manner indicate every plate as a master-piece: to one, however, before we close this magnificent volume, the reader's attention must be particularly directed—that exquisite specimen of extraordinary architecture, the ancient Jain temple at Ajmere, p. 778.

CLASSICAL AND PHILOLOGICAL EXTRACTS

From the Works of SAMUEL PARR, LL.D., Prebendary of St. Paul's, Curate of Hatton, &c.; with Memoirs of his Life and Writings, and a Selection from his Correspondence. By JOHN JOHNSTONE, M.D. Fellow of the Royal Society, and of the Royal College of Physicians of London, &c. In 8 vols. 8vo. London: Longman and Co.

No. II.—[Continued from No. LXXVIII.]

To Sir W. Scott.

Dear Sir,

With sentiments of the greatest and most sincere respect for yourself and Mr. Malone, I have carefully revolved the passage on which we had not the good fortune to come to any final agreement, when I had the honor of conversing with you lately in London. Be assured, Sir, that I am disposed to make very large concessions indeed to your wishes as Dr. Johnson's curators, and to your authority as men of letters. But my mind is filled with uneasy apprehensions, when I reflect on the close and lasting responsibility which I am myself to incur, not merely to those who knew and who loved Dr. Johnson, but to those who from accident knew him not, to those who from prejudice loved him not, and to posterity, who will decide on his moral and literary merits with calmness and impartiality. That the epitaph was written by such or such a man, will, from the publicity of the situation, and the popularity of the subject, be long remembered. That the curators, in opposition to that man, contended for the introduction of such or such a topic, in such or such a form, may be soon forgotten. The approbation you give to that form, and the reasons I allege against it, are circumstances, which not appearing on the monument, can, in our own days, be known only to few; while, for the words which do appear, and are known to all, the writer must be ultimately and almost exclusively responsible. Surely, then, if you admit what is well founded in point of fact, and if you exclude what is improper in style or in sentiment, you fill up the measure of your duty as curators. Far be it from me to enter into any formal contest with you or Mr. Malone, on the degree of Dr. Johnson's excellence as a poet. The difference between us is, I suspect, rather nominal than real; and were I to undertake the office of a biographer to Dr. Johnson, I should probably speak of his verses with no less ardor of commendation than you feel. But on the mention of his poetical character in an epitaph I have serious doubts, because his poetical writings, however excellent, are few. Not choosing, however, to confide in my own opinion on a matter of such delicacy, I have consulted some literary friends whose reluctance seems stronger even than my own is, and whose names, if they were communicated to you and Mr. Malone, would not appear wholly unworthy of attention. Let me specify among others, or rather let me select from them, the venerable President of Magdalen College.

And where is the critic to whom Johnson can be more dear than he is to Dr. Routh, as a man of learning, a man of genius, a fine writer, a profound moralist, a loyalist in his politics, and a distinguished champion of orthodoxy in his faith?

The President had written to me while I was absent from Hatton with his usual acuteness; and when I called on him at Oxford in returning hither, he, with more than his usual earnestness, entreated me to omit the words in question. The same opinion was given, and the same request was made to me on the day before I saw you, by another person, who in erudition, indeed, is somewhat inferior to yourself and Dr. Routh, but who, in penetration and taste, will recognise no more than an equal in any scholar of the present age.

Again and again I have balanced the weight of the matter contained in the different sentences; and to my ear, disciplined as it is by the perusal of the best ancient inscriptions, I have again and again appealed for the proportion of the rhythm. The result is, that the epitaph must be injured by any mention whatsoever of Dr. Johnson as a poet. And as to the particular manner in which he is now mentioned, I think with you that unlearned readers will mistake my meaning, while several of my learned friends think with me, that it could not have been expressed with greater precision.

On considering and re-considering what passed between us, I must now anxiously beg your permission to have the disputed passage entirely expunged; and if you and Mr. Malone should not be pleased to comply with this request, I must take the liberty of respectfully withdrawing the whole of what I have written; because I am convinced that the effect of the whole will be marred by the continuance of a part which, to Mr. Malone, appears very cold, to you somewhat equivocal, to myself inharmonious, though not inaccurate; and to others, as well as myself, superfluous, though not unjust.

As to the word *μακάριον*, it must stand, I believe, on no other foundation than the circumstance of having been used, and I think consecrated by that use, at the close of the Rambler. Dionysius, though he lived soon after the commencement of the Christian era, cannot be considered as a Christian writer. But who will think of Dionysius at all, or who will not be content with thinking of Dr. Johnson only? It is seldom possible for human art, working on human materials, to be at all points prepared against the scruples of the weak, and the cavils of the captious. But, in my opinion, the general solemnity of the sentence more than expiates the particular form of the phraseology. It cannot, I think, be *inconsistent* with good taste to represent Johnson as saying on the scroll, what, in truth, he has deliberately and emphatically said in the Rambler. It cannot be offensive to good morals for me to place in a Christian church those words which Johnson has placed at the conclusion of a work in which the noblest truths of Christianity are ably defended, and its soundest precepts are powerfully inculcated. Homer, it is true, uses *μακάρες* θεοί; and *μακάρες* without θεοί also is applied by heathen poets to their deities. Yet *μακάριος* θεός is used in the Epistle to Timothy; and I find the same word often written by the ancient Fathers when they speak of the Supreme Being. It is also applied by them to good men, and yet who will say that the blessedness of God and of man is the same? *Μάκαρ* is applied by Gregory Nazianzen to Christ, *ἐκ σθένος εἰς σὲ μάκαρ λυόσσω*. In the verses subjoined to his discourse *τῇ δευτέρᾳ μετὰ τὸ πάσχα*, and in the next poem, called *παρθενίης ἔπος*, he uses *μάκαρ* of blessed spirits.

ἔσθην βιότοιο βέοντος
ἔσθηκώς μακάρεσσιν.

The objection, if any be made, will be pointed against the plural as polytheistic; and for the plural, I tell you fairly that I find no direct authority in writers professedly Christian. I must therefore have recourse to the circumstance which solely and peculiarly gives propriety to the line. As an epitaph writer I could not, perhaps, in my own person be justified in putting such a line on the inscription itself. But the scroll is a distinct consideration; and on the scroll, Johnson, as I have already observed, may not improperly be described as saying what he had before said in a book. I believe that the Dean and Chapter will not be scrupulous; and if they are, we must have recourse to the line which I intended to use before I heard of Mr. Seward's judicious suggestion. It contains a favorite maxim of Johnson's: it describes very well the moral character of his works; and though written by a heathen, has no marked features of heathenish phraseology. I persist, however, in giving on the whole the preference to the verse from Dionysius.

In regard to Mr. Bacon, we may venture, I think, in retaining the word Sculptor, though I find in Coelius Rhodiginus, lib. 29. cap. 24. that the art of Statuary is divided into five sorts; among which, that which relates to marble and stones is called *κολαπτική*, and that which belongs to metals is styled *γλυφική*. In cap. 4. lib. 36. of Pliny, we read, "Jam fuerat in Chio insula Malas *Sculptor*: dein filius ejus Micciades, &c.;"—again, "Ab oriente cælavit Scopas." We must, by all means, let Mr. Bacon find a corner for his name; for you and I are no strangers to the revenge which artists have taken when this favor has been refused to them. I do not suspect Bacon of intending to imitate Phidias, who, when the Athenians would not let him put his name on the statue of Minerva, made a better statue of Jupiter for the Eleans. But there is something in Bacon's name which sounds to me ominous; and recalls to my memory the trick which Saurus and Batrachus played, when Octavia would not give them leave to set their names on the temples they had built in Rome. In allusion to their respective names, one of them scattered *σαῦραι*, and the other *βάτραχοι*, on the bases and capitals of the columns. The curators then, I think, would be mortified, if Bacon were slyly to put the figure of a hog on Johnson's monument, after not being allowed expressly to perpetuate his name as the artist.

I beg the favor of you to present my best compliments to Mr. Malone; and I have the honor to be, with great respect, dear Sir, your most obedient, faithful servant,

S. PARR.

P. S. As my paper is not full, I will venture to insert two lines, which I long ago read and marked in the *Anecdota Græca*, by Muratorius, and which may be acceptable to our friend Mr. Malone, as descriptive of Johnson's benevolence, of his ready powers in conversation, and of the instruction it conveyed to his hearers.

Ὁ μάκαρ, ὃ ξυνὸν πένις ἔκός, ὃ πτερόεντες
Μῦθοι, καὶ πηγὴ πᾶσιν ἀρυσμένη,
Ἀσθματι πάντα λίπες πυμάτω.

These lines were written by Gregory Nazianzen on Amphilocheus; and however untractable they may be in the hands of an epitaph writer, they might be managed with success by such a biographer as Johnson deserves, and perhaps has hitherto not had.—[Vol. iv. p. 706.]

Dr. Copleston to Dr. Parr.

My dear Sir,

Oriel College, Dec. 20, 1816.

Just before your obliging letter arrived, I had seen Dugald Stewart's Appendix, and was highly gratified by the tribute of respect he pays to you. Will you forgive me, however, if I venture to dissent from your proposed etymology? *Superum limen*, which Festus gives, seems to me more probable. That *limen* and not *limus* is the source, I have little doubt. In rude times most ideas borrow their names from *homely* objects. Thus I find in the oldest writers *sublimis* means *standing erect*, not *soaring*, a sense which came in afterwards. See Cato de Re Rustica, capp. 70, 71. Culmen from *culmus*, the thatch of the house, is another example of the same kind.

I observe all your examples of *sub* in composition, derived from *ὑπὸ*, denote motion, subjicio, subiecta, submitto, &c. Hence I am inclined to think that it means, in these cases, *from beneath*; like the well known *ὑπ' ἐκ θανάτοιο φερονται*. Not that I doubt of the frequent change of *p* into *b*, euphoniæ causa; but the meaning of *these* words seems more obviously deducible from *sub* than from *super*.

Indeed, in my etymology of *sublimis*, such a change is supposed; and since the word grew up in a rude and primitive state of society, when the threshold was a kind of *barrier*, which must be *surmounted* on entering, a person in that act would appear to *rise*, and be *higher* than at other times. Hence *superare limen*, and hence, without having recourse to Festus's *superius limen* (for which I believe there is no authority), the word *sublimis* may still be derived from *super limen*. That it meant *standing* or *rising* on one's legs, before it meant *soaring*, is I think quite clear. Pardon, I beseech you, this impertinence, and believe me, my dear Sir, ever yours with sincere respect,

[Vol. vii. p. 64.]

E. COPLESTON.

Emanuel College, Monday night,
Oct. 20, 1788.

Doctor of Learning,

Having finished my English, I rise, in due climax, to my Greek. It is in the 25th dissertation of the third vol. of the Archæologia, in a letter from Mr. Tyrwhitt to Matthew Duane. The stone (of which an engraving is given) is one of three that were brought from Smyrna, and are now in the British Museum. Montfaucon has published the inscription; it is on a tombstone, but the lines are 8, not 4.

Τὸν πινυτον κατὰ πάντα καὶ ἐξοχὸν ἐν πολιῒταις
 Ἀνέρα γῆραιον τερματ' ἐχόντα βίου
 Αἰδῶ νυχίοιο μέλας ὑπεδεξάτο κόλπος
 Εὐσεβῶν θ' ὀσίην εὐνάσεν ἐς κλισίην.
 Μνημα δ' ἀποφθιμένοιο παρὰ τρηχίαν¹ ἀταρπον
 Τοῦτο παῖς κεδνὴ τεύξε συν εὐνετίδι
 Ζεῖρει σὺ δ' αἰσας Δημοκλεὸς νῆα χαιρεῖν
 Δημοκλεα στείχοις ἀβλαβὲς ἰχθὺς ἐχών.

On αἰσας Tyrwhitt observes very sensibly, that the expression literally translated means "cum cecineris salvet," and is hardly to be illustrated by any similar one, but may be accounted for by supposing this salutation of the deceased to be usually performed in a kind of chant.

¹ Τρηχῆαν in original.

By a like abuse of the same word poets and prophets are said *canere*, not because their poems or oracles were actually sung, but because they were generally pronounced with greater varieties of time and tone than can be admitted within the compass of what Aristotle, Poet. c. 4, calls “την λεκτικὴν ἁρμονίαν, the modulation of discourse.” He refers also to Apollonius's *Lexicon Homericum* (no page) under *αἰδε*: thus *αἰε, ὕμνει, τινες δὲ εἰς το λέγειν μετεβαλον την λεξιν*, who quotes an unknown author, Tyrwhitt thinks Babrius, thus:

— Ταῦτα δ' Αἰώπωνος
Ο Σαρδηνος εἶπεν, ὅτιν' οἱ Δελφοὶ
Ἀδοῖα μῦθον οὐ καλῶς ἐδεξαντο.
Ἀντὶ τοῦ λεγόντα· ὁ γὰρ Αἰώπωνος λογοποιός.

See also Strabo, edit. Casaub. lib. i. p. 18.

W. BENNET.

What is the proper meaning of the sun, in *Electra*, being called *λυκοκτονος*? Knight, in his strange treatise on the *Priapeia*, thinks it may be “light-extending.” I suppose, from Bryant's *Ammonian* word *luc*, light, and *τεινω*. But could the *κ* come that way? Would it not be *λυκοτονος*, or some such word? It appears to me very whimsical; yet what is wolf-killing?

[Vol. vii. p. 86.]

Lord Holland to Dr. Parr.

Dear Sir,

Holland House, May 25.

Menage, under the article *Bouquin* an old book, derives it from the German word *Buch*, the original no doubt of our word *book*. But he adds, that it means an old book, like those *which come from Germany, and are good for nothing but squibs* (à faire des fusées), and to prevent

Ne toga cardyllis, ne pænula desit olivis.

Now I am ashamed to say that I do not know what is the English of *Cardyllis*, nor indeed what is the sense of the whole line. Is *Cardyllus* a diminutive of *carduus*? and is toga the down of the thistle? and if it is, how can it supply the place of waste paper? and what covering, cloak or surtout (*pænula*) has an olive, which serves the same purpose as paper? Neither *Facciolati*, *Stephanus*, nor *Du Cange*, is of any assistance to me on this occasion. Ever yours,

VASSAL HOLLAND.

Sunning Hill, May 30.

“Ne toga cordylis, ne pænula desit olivis,” is the first line of the first epigram in the 13th or 14th book of *Martial*; and *Cordyla*, or, as sometimes written, *Cordulla*, is (the dictionaries inform me) a small fish, which was wrapped up in oiled paper like our red mullets. The whole difficulty arose from the carelessness or affectation, I know not which, of Menage, who chose to write it “*cardyllis*.”

[Vol. vii. p. 129.]

VASSALL HOLLAND.

R. P. Knight, Esq. M.P. to Dr. Parr.

Dear Sir,

Whitehall, Jan. 22.

Fox and I have been lately reading *Lycophron*, and having been both startled with the distinctness of some predictions of events which happened long after the age when he is supposed to have flourished, we have had some correspondence on the subject, but without any other effect than increasing our perplexity. The “*Testimonium Veterum*,” published with *Potter's* edition, are strong in support of the authenti-

city of this poem, and of its being written by one of the Pleiades, as they are called; yet in v. 1226, et seq. there is a distinct prediction of the universality of the Roman empire; and in v. 1446, as distinct a one of the fall of the Macedonian monarchy μεθ' ἑκτην γενεάν from Alexander, who is clearly described. Perseus, indeed, was not the sixth king of Macedonia from Alexander; but, nevertheless, he was the sixth in the line of descent of his own family from that conqueror, which is more in point. Cannot you prove that Lycophron was a Jew or Atheist, who conversed with some inspired persons of that nation? What a triumph would it be for Revelation! for, except the prophecies of Isaiah concerning Cyrus, there are none in the sacred volume half so unequivocal; and the merely human testimony (the only one which infidels will admit) in support of the authenticity of the prophecies of Isaiah, is weak indeed when compared with that in support of Lycophron.

R. P. KNIGHT.

[Vol. vii. p. 304.]

Dr. Parr to the Rev. Dr. Charles Parr Burney.

My dear Friend and Godson,

Nov. 9, 1804.

It is my anxious wish for you not only to read but to write, to read extensively that you may write clearly, copiously, correctly, and at last elegantly; to reflect before you read, and, while you read, to mingle youthful knowlege with curious erudition, and to incorporate the best results of all your attainments with your general habits of thought and action. Philology, though it may exercise the strongest understanding, is within the reach of a very ordinary one; and such is my sense of your merits, such my opinion of your powers, and such my solicitude for your welfare, that my advice will always be directed to the joint purposes of making you not only a verbal critic, but a wise, firm, and honest man. All learning is not contained in the dramatic writers of Greece, nor even in the Greek language; and, if my counsel be followed, you will experience the soundness of it in the diversity and consistency, in the fulness and the accuracy, of your knowlege. Your father is indisputably right in desiring you to read all the plays of Euripides in continuity; and I add, that you will do well to proceed immediately to Sophocles, to Æschylus, to Aristophanes, to Menander, to Philemon, and the fragments, such as they are, both of the tragic and comic writers. This you must do diligently, and without aberration in the first year, and you will do it again in the fourth, with some additions, which I shall mention in due order; but I must state to you, generally and seriously, that I wish your morning to be invariably employed on Greek.

In the second year read Isocrates, Lysias, Isæus, the twelve Orations of Demosthenes published by Allen, his Speeches and those of Æschines de falsa Legatione and de Corona twice, the Memorabilia, Cyropædia, and Anabasis of Xenophon. Do not read any more of the orators, nor of Xenophon, except one book, till you have taken your degree, and remember that I am writing to you as an Academic, that I am laying foundations only, but that I mean to make them broad, deep, and solid. In the third year, and not till then, read Herodotus, Thucydides, and the Hellenics of Xenophon, go on again with the Anabasis, Cyropædia, and Memorabilia; then take up the Dialogues

of Plato by Etwall, Forster, and Routh. Then, my boy, when you are so robust, grapple with Aristotle, and read his *Ethics*, his *Poetics*, and his *Rhetoric*. I say, read them in this order, and observe that this is your morning course of reading, for I have provided another place in which both the *Poetics* and the *Rhetoric* are to be read, and you will be improved by the double and distinct reading. Charles, close your third year by a second and most attentive perusal of Herodotus and Thucydides; and when you have finished Thucydides the second time, read the *Speeches*, and the *Speeches* only, a third time, and read them as they are collected by Bauer, separately from the history. Begin the fourth year with the *Iliad* and *Odyssey*, don't despise the common Homeric clavis, and indeed on all occasions beware of despising the received practice of scholars, for by doing well what they are accustomed to do, you will be eventually enabled to do more with immediate and permanent effect. When you are engaged in Homer you will certainly be a strong scholar; and therefore holding Clarke in your hand, and reading his notes, you will avail yourself of Heyne and Wolfius. Read Wolfius twice, and fail not to read every line that has been written by Heyne. Charles, from Homer go to Pindar, and take the aid of Heyne and Jacobs, and read Pindar twice; and then go a second time through Euripides, Sophocles, Æschylus, Aristophanes, Menander, and Philemon. Charles, beware of impatience, for that which is not done to-day may be done to-morrow, and if you observe the order which I have prescribed, it will be done well; and be assured that I shall give you enough to do, but not more than enough for the godson of Samuel Parr and the son of Charles Burney. Charles, I wish your evenings laid out in the following manner. We must have Latin sometimes by itself, and sometimes intermixed with Greek, but with different Greek from that which I have mentioned, with two exceptions at which I have already hinted. Read first the common Delphin edition of Cicero's *Orations*, and be content with these for the present; for you are not to die when you cease to be an under-graduate, and living you are not to cease to read. Well, after this you may in the first year go on to Tacitus and to Sallust, and to Cornelius Nepos, and to the select *Orations* from Livy, for you have not time to read his *History* through, but you must get some vague general notion of his style; but I must again and again urge you to read *Cæsar*. After this you may read Terence through, and four plays of Plautus, but no more; and unwilling as I am to let your mind be seduced into philology for the present, I must advise you to read not only the *Prolegomena* to Terence in the common edition, not a word of which you must miss, but the prefaces of Bentley and Hare, every word of which must be impressed deeply on your memory. Get books which you may mark with your pencil, and insert in your commonplace book all peculiarities of diction in all Latin writers, and some elegancies, as they are called, but not all. In your second year we must look to ancient rhetoric; and here, Charles, begin with Cicero *de Inventione*, go on to the work *de Oratore*, the Brutus and Orator, then go to Quintilian. Charles, I love Quintilian; read him in Rollin's *Abridgment*, but have Caperonnier open before you; then proceed to Aristotle's *Rhetoric*, and then to the critical parts of Dionysius Halicarnassus, published by Holwell, to his work *de Structura*, and to Demetrius Phalereus. This is the right order, and you will find it so. Consider, that your mornings are all this time employed on the

Greek orators, and excuse me for having forgotten to except Dionysius and Demetrius; they are for your evenings, and for these evenings, Charles, when you are setting about Plato, give them to the philosophical writings of Cicero, and read them as edited by Davis, whose notes are inestimable for the matter. Read the Tusculan Questions, the work *De Finibus*, *De Natura Deorum*, *De Legibus*, *De Officiis*—I pause a little about the Academics; perhaps this book, with the work *De Divinatione*, may be deferred till you have taken your degree. I say the same of Hermogenes de *Ideis* in your rhetorical reading, but at some distant time you must work at Hermogenes. Now, Charles, in your third year you may choose for yourself among the rhetorical writers whom you have read before, always, however, remembering that Quintilian, Cicero de *Oratore*, his *Brutus*, his *Orator*, and Aristotle's *Rhetoric* must be perused, and even studied, a second time. In the fourth year begin your evenings with Aristotle's *Poetics*; and after a first perusal of Twining proceed to a second perusal of a yet more critical sort, and work hard with Winstanley, Tyrwhitt, and Twining again. Make yourself master of this book as well as the *Rhetoric*; and let me just say of the *Rhetoric*, that I wish you to get the Cambridge edition, and also an Oxford edition, without translation or accent, but with very good notes. While you are reading Homer in the morning, take up Virgil in the evening; and depend on it that your time will be well employed in reading Virgil twice or thrice. People talk about Greek and Latin history, but do you for the present be content with knowing both from English writers. First map both in your mind by common school-boy books; then proceed as follows: read the Roman History in Goldsmith, then in Hooke, and then in an Abridgment of Gibbon. Read the Greek first in Stanyan, then in Goldsmith, but finally and twice in Mitford, and after Mitford take Gast. Charles, let not this sort of reading disturb the regular order of your morning and evening studies, for in every day there will be chasms of time which you must fill up with history; and pray don't mingle Greek and Roman. Before you sit down to Demosthenes, read the *Life of Philip* and the *History of the Amphictyonic Council* by Leland, and do not disdain to read his translations. There is little show but much sense in this advice.

Godson, you have some authority in Sam Johnson's practice and my own for filling up the little nooks of time. History will do much, but not all. I wish you to be well, and very well acquainted with the forms of logic; for I never lost sight of your academical duties, relations, and prospects. Be a critic by and by; but first make yourself a scholar and a writer, and an enlightened academic, and the rest will follow properly, usefully, honorably, and certainly, my dear Charles, I say certainly. Well, then, in logic first read Duncan, then go on to Watts, for it is a precious book, and don't be frightened when I recommend the *Port-Royal Logic*. Tell your father that I advise you to read these three books every year; and that after reading them I wish you even to study some admirable observations on the forms of Logic written by Dr. Reid, and inserted in the second volume of Kaimes's *History of Man*. Charles, the first three books will teach you the forms and principles, and the last will instruct you in the value and use of them. Charles, I do beseech you to acquire and to preserve this sort of knowledge according to this very degree. Now in the fourth year you may in the evening read Theocritus and the *Bucolics*,

Hesiod and the Georgics, and read them as a relief from the morning toil of the dramatic writers. So much I have to say about your classical learning and your logical ; but remember that in your nooks, and especially when you are reading the rhetorical works of Cicero, &c. you must reserve a nook for Heineccius de fundamentis styli Latini, and for Scheller's præcepta styli bene Latini. My friend, great will be the use to your taste of these two books, and let me add, even to your learning and to your compositions. If any nooks be open, fill them up with Gesner's Isagoge: it is a most useful book to readers of every age, and scholars of every size. As to Corinthus, Phrynichus, Mœris, Thomas Magister, and Apollonius de Syntaxi, meddle not with them, except in the way of occasional consultation. The study of them must be reserved to a more distant period, when your mind will be stored with materials from original authors, and when you will bring with you taste, knowledge, and habits of reflection to facilitate your philological inquiries, to supply subjects for them, and to make you a competent and impartial judge of their real value. Hereafter you may go on to Plutarch, Lucian, the remaining Greek historians and orators, and indeed what not, for you will go to them as a scholar and a man of sense; but don't be in a hurry, do not begin where you should end, and depend on it, Charles, with a long reach in my mind I have employed for you the spur and the rein; the spur to knowledge, the rein from philology for the present. But I wish you, Charles, in good time, to be a complete philologist. Your own good sense will tell you the occasional use you are to make of Potter's Greek Antiquities and Adam's Roman ditto, and perhaps I shall applaud you for bestowing an hour or two on each while you are reading the Greek and Roman orators, but not more than an hour at that time, nor even five minutes at any other time. My godson, believe me, that method is every thing, and till method is observed you never can wander with impunity. Charles, there is one book which hardly for one day ought to be out of your hands while you are busy with the prose writers of Greece. It is almost the only indulgence I grant to philology, but it is a necessary one, and I even impose it on you as a duty. Whensoever you have a spare half-hour read Vigerus, with the notes of Hoozeveen, Zeunius, and Hermann. First read him through in regular series, do so a second time in some of the nooks, and consult him again and again, and read him a third time while you are in statu pupillari. Have the book almost by heart. I almost say the same of Maittaire de Dialectis, especially when you are busy with Pindar or Homer. Perhaps, Charles, after one perusal of the book, you may thus divide it. Take the Attic dialect for your Orators and Tragedians, &c. the Ionic, Doric, and their dependencies, for Homer; the Doric and Æolic for Theocritus and Pindar. Consult your good sense about this; but be sure to make yourself master of the principles, and much of the spirit in Maittaire.

S. PARR.

[Vol. vii. p. 419.]

 Rev. Dr. Parr to Rev. Dr. Gabell.

Dear Sir,

Hatton, Jan. 12, 1813.

I think I shall not offend you by throwing on paper all the instances which my reading has furnished, of an indicative mood following indefinite words. I am quite confident that no such instances are to be

found in prose writers down to the brazen age. After premising, then, that in the colloquial phraseology of Terence and Plautus the examples are very frequent, I shall enter on my catalogue of examples from other writers.

O Romole, Romole, dic ô
 Qualem te patriai custodem Di genuerunt.
 Ennii Fragm. lib. ii. Annal.
 Ecclare quæ cor tuum timiditas territat.
 Pacuvii Fragm. Peribœa.

In the passage from Ennius we are compelled by the metre to read *genuerunt*: the metre in Pacuvius would admit *territet*, but I should object to the alteration, because Pacuvius is an old dramatic writer; and why should we condemn in him that licence which we know to have been employed by Terence and Plautus?

Quis justius induit arma
 Scire nefas? Lucan, lib. i. 126.

Now let us hear Burmann: "In Langermanni uno etiam codice vidi librum, forte ferulum metuentem, dedisse *induat*, sed nunquam potui mihi persuadere, poetâ ita servire ludimagistrorum canonibus, ut non sæpius hoc obsequium librariis, quam ipsis scriptoribus sit adtribuendum." Let Burmann's wit shift for itself. I allow, with him, that the correction was made in order to accommodate the passage to a general rule. But I resist the correction; first, because the passage requires a past tense; and secondly, because in another passage, long known to myself, and properly referred to by Burmann, Lucan a second time neglects the rule; and because, in a third passage, there is a yet more decisive instance of the same neglect. I shall produce both the passages, when I have stated my objections to Burmann in other matters. He quotes from the *Muræna*, "*Nescio quo pacto hoc fit*," where the construction is, "*Hoc fit nescio quo pacto*." He also quotes from Claudian,

Nescis quod turpior hostis
 Lætitia majore cadit.

But *quod* in this passage is not indefinite. When he quotes from Ovid,

Quis scit an hæc sævas tigridas insula habet,

he ought to have added, that *haud scio an*, followed by an indicative, is a particular formula sui juris, and is used by prose writers as an indirect sort of affirmation. Again he quotes from Ovid, *Metam. lib. x. 637*.

Quid facit ignorans;
 to which I would say,

Nil agit exemplum litem quod lite resolvit;
 for the Mss. vary. "*Quod facit ignorans*," is, "*Ignorans id quod facit*;" and if *quid* be substituted for *quod*, the uniform practice of Ovid in other places would call for a subjunctive, and Heinsius, seeing this, would read, "*quidque agat ignorans*;" I retain *quod*. Burmann again quotes from Ovid, *Met.*

Deinde ubi sunt digiti, dum pes ubi quærit;
 but here the reading is equivocal; for we may read *sint*, and so we ought. He quotes from the *Fasti*, lib. ii. 57.

Nunc ubi sint illis, quæris,

where some of the Mss. read *sunt*, but general usage is in favor of *sint*. He allows a variation of reading in Virgil,

Cuncti quæ sunt }
 } ea moenia quærunt,
 } vel sint }

and this therefore proves nothing. In the passage quoted from Cicero, De Nat. Deor. ii. 6. "Animum illum spirabilem si quis quærat, unde habemus," Davis proposes *habeamus*. Burmann would retain *habeamus*; but Burmann's assertion is gratuitous, and Davis's conjecture is warranted by the uniform practice of Cicero in other passages. Burmann's quotations from Terence are so far pertinent, as to show what was done by comic writers; but they give us no help in poets of another class, or in prose writers. There is a strong medley of right and wrong through the whole of Burmann's note. Let us return to Lucan.

Nescis, crudelis, ubi ipsa
Viscera sunt magni. Lib. viii. 644.

Here the Mss. vary between *sunt* and *sint*, and nothing is proved. But if *sunt* be retained, I should defend it by the passage above quoted of *induit*, and by a yet more decisive passage in lib. ix. 563.

Quære quid est virtus, et posce exemplar honesti.

Here the metre requires *est*; and thus from Lucan we have one certain instance, one very probable, and one probable. Now let us go to Claudian, iv. De Cons. Honor. v. 267.

Nec tibi quid liceat, sed quid fecisse decebit,
Occurrat.

Here in the same sentence we have the subjunctive and the indicative, and of a similar irregularity I shall hereafter produce an instance from Persius. Let us return to Claudian, Epigr. in Æthium, v. 9.

Versiculos, fateor, non cauta voce notavi,
Heu miser ignorans quam grave crimen erat!

Now let us go to Persius, Sat. v. 27.

Ut, quantum mihi te sinuoso in pectore *fixi*,
Voce trahem pura.

Here the reading is indisputable. The next passage contains the irregularity of which I spoke, Sat. iii. 66.

Discite, o miseri, et causas cognoscite rerum,
Quid sumus, et quidnam victuri gignimur: ordo
Quis datus; aut metæ quam mollis flexus, et undæ;
Quis modus argento: quid fas optare: quid asper
Utile nummus habet: patriæ, carisque propinquis
Quantum largiri deceat: quem te Deus esse
Jussit, et humana qua parte locatus es in re.

Here we have *sumus*, *gignimur*, *habet*, *jussit*, *locatus es*, in the indicative, and *deceat* in the subjunctive. I will stop for a moment to communicate a conjecture I made many years ago on one of the foregoing lines. In the common reading, *metæ et undæ*, there is no clear sense: some read *et unde*; this again is obscure. I would read *ut* for *sicut*. "Metæ mollis flexus, ut flexus undæ est." Two instances will be added.

Here ends my enumeration of instances (with two additional to be

produced presently) from classical authors; and it contains, you see, one certain from Ennius; one very probable from Pacuvius; one certain, one very probable, and one probable, from Lucan; two certain from Claudian; and five in one sentence equally certain from Persius. Now, dear Sir, I will mention some instances of deviation from the general rule in the best Italian writers of Latin verse. Few of them write more correctly than Sannazarius, and yet even Sannazarius sometimes errs: the sentence begins,

His addis cultusque pios, &c.

it goes on thus, depending on addis,

Denique ut ad patrem populo spectante suorum
Cesserit, igniferis *præsideatque* locis:
 Quantaque nos *maneant* promissæ gaudia vitæ,
 Quantaque venturæ gloria lucis erit.

This beautiful copy of verses is addressed by Sannazarius "Ad Divum Jacobum Picenum." There is a similar confusion of the indicative and subjunctive in the opening of the 3rd book of Paleareus, De Animi Immortalitate:

Nunc animis quæ sit sedes, quæ præmia vitæ,
 Quemque bonum tandem *maneant*, quas pendere pœnas
Conveniat sontes, properante quis undique rege
Tolletur clamor, quæ signa futura, tubæque,
 Expediam dictis.

The instances in the Syphilis, which I consider as the next poem to the Georgics, are numerous, and little observed by the admiring reader. Fracastorius is right and wrong in the very first sentence:

Qui casus rerum varii, quæ semina morbum
 Insuetum, nec longa ulli per sæcula visum
 Attulerint
 * * * * *
 Necnon et quæ cura, et opis quid comperit usus,
 * * * * *
 Hinc canere incipiam.

In my book I long ago marked the following additional instances:

Dic, Dea, quæ causa nobis post secula tanta
 Insolitam *peperere* lue?

Again,

Nunc vero quonam ille modo contagia *traxit*,
 Accipe.
 Quis status illorum *fuerit*, quæ signa *dedere*
 Sidera, quid nostris cælum portenderit annis.

Let us go to book the 3rd, for one more instance:

Quis Deus hos illis populis *monstraverit* usus,
 Qui demum et nobis casus aut fata *tulere*
 Hos ipsos, unde et sacræ data copia sylvæ,
 Nunc referam.

I just stop to say that my pen is drawn under a false quantity: in book 2nd Fracastorius writes,

Talis dulcissimum fluviorum scarus adora.

Now Horace makes the penultima of scarus short:

Aut scarus, aut poterit peregrina juvare lagois.

These great Latin poets of Italy were led by their memory and their ear to employ the subjunctive generally: when it suits their metre, they sometimes use the indicative; but they never would have employed that wrong mood, if by rule they had learnt the principle which requires the subjunctive mood. How far they would have availed themselves of the exceptions which I have quoted from Lucian, Claudian, and Persius, I know not. Now, dear Sir, I will show you an instance of confusion in Gray, whose classical erudition was indisputable and pre-eminent:

Perspiciet vis quanta loci, quid polleat ordo,
Juncturæ quis honos, ut res accendere rebus
Lumina conjurant inter se, et mutua fulgent.

De Principiis Cogitandi, lib. i. 113.

Such instructors as you and Dr. S. Butler will warn your scholars against such errors committed by great poets. I have marked all the metrical blunders in Gray, and at some future time you and I will talk them over. We both of us know that B hop Lowth was never acquainted with the rule, and yet from ear and memory he is more frequently right than wrong. Let us not be harsh with Lowth, when such verbal critics by profession, as Hare and Bentley, are not exempt from error. I have a marked copy of a very fine Concio ad Clerum, preached by Hare before the Convocation, A.D. 1722. Some of the errors may be fairly ascribed to the editor; others evidently flow from the author himself. I will enumerate those which contain the indicative instead of the subjunctive after an indefinite: "Quam necesse fuit Verbi ministris, ab omni offensionum genere cavere tum temporis, cum ad Titum hæc scriberet Apostolus; quam ipso Tito utile, ut hoc monitum animo semper observaretur, quivis facile intelligat, qui norit quam dura fuit illis temporibus Ecclesiæ conditio, vel quam præfracto et perverso ingenio illi, quibus Titus præfuit." Again: "Ut qui in historia ecclesiastica sunt hospites, nec sciunt quales pestes anteacta secula tulerunt, putent nullo unquam tempore iniquius fuisse comparatum." Again: "Ut inde ediscamus quæ præcipue vitanda sunt, quæ criminationibus præ ceteris obnoxia, qua parte iniquis malevolorum suspicionibus maxime patemus." Again: "Ego quidem, cum videam quales quantique viri mihi jam ob oculos versantur, cum videam quo sub præside consessus suos habituri sunt, quo nemo literis ornatior, virtutibus instructor, prudentia solertior." Here let me stop to correct a mistake of my memory; for the *idem cum*, of which I spoke to you, was the blunder of Wyttenbach, and not of Hare. Let us turn to Bentley. In his note on line 37, sc. 2, act 1, of the Eunuch, he writes thus: "Sed vide superstitio quid facit." Again, Andr. act 1, sc. 2. v. 18, "Sed vide, ut incommode hæc divisa sunt arsi et thesi." Here, my good friend, an objector might tell me that Virgil writes thus,

Nonne vides croceos ut Tmolus odores,

India mittit ebur?

Georg. lib. i. 5, 6.

Again:

Vidisti quo Turnus equo, quibus ibat in armis

Aureus.

Æn. lib. ix. 268.

My answer is, that in both passages the interrogation is carried on to the end of the sentence. There are variations in the reading of *vidisti*; for Macrobius and some of the Mss. give *vidistis*. The passage is not

printed interrogatively in any of the editions, but the sense is improved by such an interrogation, and then the solution is the same as in the other passage from the *Georgics*. Vida's good taste led him to feel the power of this interrogation with the word *video* :

Nonne vides cum carceribus exire reclusis

Instant ardentis, quanta nituntur opum vi ?—*Bombic. lib. ii.*

I observe that Vida is always correct in his subjunctive; and if he had not felt, as I do, that the interrogation was to be carried on, he would have written *nitantur*. Did you ever read the noble *Concio ad Clerum* preached by Bishop Atterbury in the year 1709? It is a most decisive proof of his learning, as well as his taste; and in the use of moods he is always correct: yes, he is correct in many instances where very good scholars would have blundered. There are, it is true, some errors. He once uses *demum* for *denique*; he more than once uses *solummodo* for *tantummodo*, and Lowth does so twenty times. He writes *sponte sua* for *sua sponte*, though in prose we ought always to say *mea, tua, sua sponte*; and leave the poets to put the pronoun last, for the sake of the verse. And this my observation led my scribe to remind me of what I had told him about *vice versa*, for the phrase occurs frequently in the Roman law, and always stands *versa vice*, and this you must tell your boys. Atterbury uses *abinvicem*, which is wrong; and Cooke, the late Dean of Ely, in his *Concio*, to my great surprise, wrote *econtra*. Pray, when you have leisure, read Atterbury's *Concio*; not for the doctrine, which I hate, but for the latinity and the spirit.

Now, before I close, let me observe that there is a great laxity among the poets in the use of *si* and *an*. We have in Horace, "*Inspice si possum donata reponere*:" here I should be disposed to read *possim*, if I did not find in Tibullus,

Illa mihi referat, si nostri mutua cura est.

And in Terence, "*Visam si domi est*," where *si* has the power of *whether*. Yet the more general and the more proper, or at least the more analogical use is the subjunctive.

Quæ si sit Danais reddenda, vel Hectora fratrem,

Vel cum Deiphobo Polydamanta roga.—Ovid, *Epist.*

Whilst I was dictating this line I stumbled on another little blunder in Atterbury, and I hate myself for observing it: "*Gravius aliquid reip. vulnus inferatur*." Now Lowth knew not the difference between *aliquid* and *aliquod*; and many good editors have overlooked the distinction in many good authors. There is a great danger lest boys be misled by many parts of Tully's works, as they are commonly printed; but you tell your boys, as I should tell mine, that where a substantive in the same case follows, they must say *aliquod* and *quoddam*; but that if no substantive follows, they must write *aliquid* and *quiddam*, to either of which they may subjoin a genitive; as, *aliquid commodi* and *quiddam emolumenti, &c.*, *quiddam detrimenti*, but *quoddam detrimentum*. I am afraid this letter will tire you, and so *manum de tabula*.

S. PARR.

The additional instances above referred to will be inserted here:

Nec refero Solisque vias, et qualis, ubi orbem

Complevit, versis Luna recurrit equis.

Tibullus, lib. ii. Eleg. 4. v. 17.

There is no variation in the Mss. in *recurrat*. But according to the general rule, we may read *recurrat*. This is therefore a doubtful instance. The next from Propertius is not doubtful; and the indicative and subjunctive are confounded in it, and yet the commentators are silent:

Non rursus licet Ætoli referas Acheloi
Luxerit ut magno fractus amore liquor;
 Atque etiam ut Phrygio fallax Mæandria campo
Errat, et ipsa suas *decipit* unda vias;
 Qualis et Adrasti fuerit vocalis Arion,
 Tristia ad Archemori funera victor equus.

Propert. lib. ii. Eleg. 34, v. 33.

Here we have *luxerit*, *fuerit*, *errat*, and *decipit*, depending on *ut*, and *qualis* after *referas*. But the irregularity admits no remedy. We might read *erret* for *errat*, but the metre forbids us to alter *decipit* into *decipiat*.

[Vol. vii. p. 471.]

Dr. Gabell to Dr. Parr.

Dear Sir,

Jan. 20, 1813.

Before I have thanked you for your hospitality, your courtesy, and other higher entertainments which I enjoyed at Hatton, you load me with fresh favors. I thank you gratefully, my dear sir, for a disquisition as acute and judicious, as it is copious and learned. That "interrogatives, when the interrogation is *indirect*, govern a subjunctive mood," is a principle of syntax which I have long since inculcated on boys; but I never ventured to take such high ground as that to which your copious induction leads me. I did not know before, nor do I believe that any scholar in the kingdom, besides yourself and those to whom you have made the communication, could have informed me, that no instances are to be found in prose-writers, down to the brazen age, of the indicative mood following indefinite words. Nor did I know that the number of exceptions among the poets was so limited. I therefore never ventured to assert that the indicative mood, following an indefinite word, was absolutely wrong; but only, that the subjunctive, being more common, was, on that account, more perspicuous, and better, and always to be used. But you, sir, have taught me, that the indicative is absolutely wrong. Nor can the rule be invalidated by the occasional negligence or licentiousness of the poets.

You have accurately explained and copiously illustrated the use of the Latin subjunctive mood, following indefinite words. The task was difficult, on account of the various and important, but obscure significations of that mood, so combined. And it was the more difficult, because, neither in our own nor any other modern European language have we any thing that resembles it, nor much even in the ancient Greek that is analogous to it. There is another circumstance which makes it the more necessary to have the difficulty cleared up,—that it recurs incessantly, and sometimes in every sentence of a page, and sometimes, especially in Livy, for several pages together. It seldom indeed involves the whole passage in darkness, but only spreads over it that degree of mist and confusion which renders our ideas indistinct, and is in one respect worse than even total darkness. For the latter commonly induces an effort on the part of the reader to emerge into light: whereas, in the case of imperfect mental vision, the mind is apt

to rest in a state of languid enjoyment, content and satisfied with these shadowy and entertaining forms of things, which pass in review before the fancy as the eye passes along the lines of the page.

One of the great aims of language is to communicate our thoughts with dispatch; and the instruments used for that purpose are complex words, or the *ἑνὰ πρὸς ἑνὰ* of Horne Tooke. The Latin subjunctive mood is one of these; and it performs its important functions with great celerity, by a mere inflexion without loading the sentence with an additional word, or retarding its speed for a single instant: expressing simultaneously two sets of ideas; namely, the set of ideas annexed to the simple form of the verb in the infinitive mood, and the set of ideas annexed to the subjunctive form. So rapidly is thought conveyed by means of the Latin subjunctive mood.

But it has been truly observed that, notwithstanding the usefulness of such words, nothing perplexes the mind of the reader more than complex terms, when their complication is not observed. This has happened with the Latin subjunctive mood combined with indefinite words; and therefore not only to the tyro, but even to the veteran scholar, it has been an everlasting stumbling-block.

You mention a curious case of a great English divine and eloquent writer of Latin, who was commonly led by his ear, *ὦτι παραδεδυμένῳ*, to the proper use of the subjunctive, but erred occasionally from not knowing the theory. Even Terence and Plautus, you observe, were so lax in their use of the subjunctive mood after indefinite words, that they seem frequently to have employed either that or the indicative, just as it happened, without reference to any principle of choice whatever. This I admit to be true. They were extremely lax—but observe—only as writers of comedy. For they no sooner stepped out of their province, as play-wrights, than their laxity ceased. This is important. Now for the proof. I have carefully examined the Prologues of Terence, and will take on me to say that not a single instance there occurs of a wrong mood after an indefinite word.

Now to my purpose. Though the name of Terence is not to be found on your long list of writers, whose authority is the support of your rule regarding the proper use of the subjunctive mood after indefinite words, yet do you not think that the fact we have just established warrants the assertion that we have his authority in favor of the general rule? For though he frequently transgresses it in his comedies, yet that fact is inadmissible as evidence against the truth of our assertion. He transgressed under a dispensation granted by custom to the comic poets, and *exceptio probat regulam*. In his prologues he keeps steadily to the general rule; and I shall have an opportunity of showing presently, that the prologue is not to be confounded with the play. I can see no other reason for questioning the truth of our assertion, that Terence sides with us, than the small number of his prologues, which are only six. In answer to that objection, I would say, take an equal number of lines in succession from any one of his plays, and see if you find them free from incorrectness on the point in question.

With regard to the prologues of Plautus, we must distinguish. Sometimes the poet is prolocutor; *poëta proloquitur*. Sometimes the prolocutor is one of the *dramatis personæ*. In the latter case, where the prologue is more closely connected with the play, the writer seems to think himself entitled to the privilege of the comic poet, and accordingly in these prologues I meet with violations of the rule in question.

But in the former case, where the poet himself is prolocutor, I find no instance of negligence. I confess, however, that I have looked over the prologues of Plautus more hastily than I looked over those of Terence. Here then we have the authority of Plautus in favor of our rule; since he did not think himself at liberty to avail himself, when he did not write in the character of a comic writer, of that indulgence which the Romans were accustomed to grant to their comic poets.

That the Romans were accustomed to dispense with a settled rule of their language in favor of their comic poets, I assume as a fact, and the fact is sufficient for the argument.

How they came to grant them that indulgence, is another question. When you mentioned in your last letter "such comic characters as we meet with in Terence and Plautus," you seemed to intimate that the incorrectness of their language, on the point under discussion, was not unsuitable to men of their condition, and characteristic of them. The conjecture is more likely, because such language was unsuitable to the conversation of men in a higher condition of life, who did not think themselves at liberty to violate your rule, even in the loose style of conversation. The Crassi, the Hortensii, and others who bear a part in the dialogues of Cicero, were proposed by him for our imitation, as perfect models in the conversational style. Yet those persons, in their practice, made no pretension to exemption from obedience to this, or any other of the general rules of their language. But it is alleged that the correct and polished style of their conversations in Cicero was not their own, but Cicero's—then we have at least the authority of one accustomed to the best society of Rome, and an exquisite judge in all matters of taste, and especially in polite literature, that such men were accustomed so to converse.

The conformity of such illustrious persons to your general rule, in their conversation, is, I think, an addition of authority in support of the use of the subjunctive mood after indefinite words.

Fortunately for you, my dear sir, I was stopped short at this place, and having procured a frank for to-day, am unwilling not to make use of it. It is now post time: *haud scio an* is considered by Ernesti as an adverb, and synonymous with *fortasse*.

I will certainly read Atterbury's *Concio ad Clerum*.

Do you think that *ejusdem* added to *periodi*, in your rule, will make it plainer?

With regard to the natural order of construction, is it quite clear that *quid sit amor, scio*, is more natural than *scio quid sit amor*, or *versâ vice*? Is not that the natural order of construction which exhibits the natural flow of our ideas? If a sentence contains six propositions, is it not possible that any one of these six may have been introduced to the mind first in order, by the great law of association? If my thoughts have been previously turned on Alexander, I say Alexander Darium vicit; if on Darius, Darium vicit Alexander; if on conquest, vicit Darium Alexander. As it is with words, so perhaps it is with clauses.

H. GABELL.

[Vol. vii. p. 479.]

Dr. Gabell to Dr. Parr.

Dear Dr. Parr,

Winchester, Oct. 22, 1813.

Your conjecture on the person alluded to by Horace in the seu vocat institor seems to be well founded. I thank you for it, my dear sir;

VOL. XL.

Cl. II.

NO. LXXIX.

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and also for the remark that Mænas is the person meant in the line, *Munera navium Sævos illaqueant duces*; as well as in the 4th Epode. Gesner, in the Epode, offers, you know, this objection to the hypothesis, *quod unicum et proprium crimen hominis, perfida levitas, hic illi non objicitur*. But your answer is ready, and I think satisfactory. Augustus was the corrupter, and the crime of Mænas was his attaching himself to the cause of Augustus; Horace, therefore, as a courtier, could not urge this crime. I thank you that, as you are great, so you are merciful, and do not mean to withhold from me for ever, but only for a stated period, the explanation of the puzzling passage. I long to have it. In the mean time, be so kind as to give me your opinion on a passage in Sophocles, on which I ventured, this very day, to put a new interpretation, or rather the only one which seems to have been offered. In the *Antigone*, C. 638. Edit. Brunck, we read

νόμους παρέλρων
χθονὸς, Θεῶν τ' ἔνορκον δίκαν, &c.

Brunck's note is as follows:

"Παρείρων, gl. ὁ φυλάττων τοὺς ἐν γῆ ὄντας νόμους. Verum non video qui significationem hanc verbum *παρείρων* induere possit. Alias significat *inserere*. Locus vitii suspectus esse possit, tametsi in codd. scripturæ nulla observatur varietas. Legendum forte *νόμους εὐωρῶν*." But why disturb *παρείρων*? I translate the words thus: *Connecting the laws (or institutions) of earth, and the justice of heaven, that is, founding civil law on the principles of natural justice; which interpretation agrees extremely well with the word which follows, ὑψίπολις*. *Παρείρω* means, I think, *adsero*, (not *insero*) *adjungo*. *Παρασεῖρος* is one of its derivatives; *ad latera adjunctus*.

By the way, there is a difficulty in the passage immediately preceding:

σοφὸν τι τὸ μηχανόεν
τέχνας ὑπὲρ ἐλπίδ' ἔχων,
ποτὲ μὲν κακὸν, ἄλλοτ' ἐπ' ἐσθ-
λὸν ἔρπει.

The difficulty lies, I think, in the *τὸ* of the first line, after *σοφὸν τι*. Probably you have recollected at once a similar passage in Theocritus, which may explain it.

'Αδύ τι τὸ ψιθύρισμα καὶ ἅ πίτυς, αἰπόλε, τήνα

'Α ποτὶ ταῖς παγαῖσι, μελλίσδεσται.

The *ἄδύ τι τὸ* is an exact resemblance of the *σοφὸν τι τὸ*, &c. The commentators on Theocritus are puzzled. Reiske proposes to read *τοῖ* for *τό*. Valckenaer admits no change, and explains it, I think, perfectly right, as the Scholiast had done before him: "*Dulcis, sive dulce quid, aut jussundum quid, est lenis susurrus pinus illius,*" &c. This, however, is rather a paraphrase than a translation; it being of greater importance here to preserve the original order of the words and thoughts, than of the ratio grammatica. The latter is given by the Scholiast. Valckenaer and Harles, from whose edition I have taken Valckenaer's interpretation, seem, by their triple interpretation of *ἄδύ τι*, to think there is some difficulty in those words. If there be any, it is removed by a passage in the *Prometheus of Æschylus*, l. 536, edit. Glasg.

'Ηδύ τι θαρσαλείας
Τὸν μακρὸν τείνειν βίον
'Ελπίσι.

Now Valckenaer's explanation of Theocritus may be applied, *mutatis mutandis*, to the *σοφὸν τι τὸ μηχανόεν* of Sophocles. I will not make

the application. Verbum sapienti. Am I right, my dear sir, in the interpretation of these two passages? I assure you, I often wish for your powerful assistance. But I am not in the habit of recording my difficulties or my solutions, such as they may be. H. GABELL.

[Vol. vii. p. 485.]

Dr. Parr to Dr. Gabell.

Dear Dr. Gabell,

Hatton, Feb. 18, 1814.

I have caught a straggling passage, which at first sight bears hard on our rule about the indefinite followed by the subjunctive, and my purpose in this letter is to crush its authority.

Hac re probatur quantum ingenium valet,
Virtute et semper pravalet sapientia.

Phædrus, lib. i. fab. 13.

When I was lately at Shrewsbury, I met these lines in the first book of the two Pentecaidecades of Kohlius, who rejects them as spurious, for a reason which other critics had given before, and from a right feeling of languor in the thought and inelegance in the diction. To be sure, the second line is hardly intelligible, and both lines carry with them an air of monkish interpolation. Now for the critics: "In quantum, τὸ m, ut sæpe apud Phædrum, non eliditur."—Praschius. "Vel transponenda verba sunt, vel elementum m syllabam in sese inclinatam sustineat necesse est. Vide quæ ad Fab. iv. dicta fuerunt."—Faber. "Hic syllaba ultima non eliditur, ut monuit Ritterhusius, et repetiit Faber in suis."—Schefferus. "Hos vero duos versus delendos ut spuriosa notavit ad marginem Heinsius, quia Phædrus quo fabulæ suæ pertineant, sæpe ante ipsam narrationem, raro post narratam prodit fabulam, non vero utroque simul loco."—Burmman. Kohlius assigns the same reason with Heinsius; viz. that Phædrus often begins, but rarely ends his fables with explanations of their import. But monks, like methodists, are wholesale dealers in sentimentality. In order to destroy the force of the line, as an exception to our rule about the indefinite, we must not pass over the metrical parts of the question. The line referred to as a parallel is in the 4th fable of the 1st book, and runs thus,

Aliamque prædam ab alio ferri putans.

"Elementum m, in fine τοῦ prædam, extritum non est, more veterum. Ita Lucretius, divinus vir atque incomparabilis (Scaligeri Patris testimonium est Comment. in Hist. Anim. Aristotelis),

Expressit multa vaporis

Semina, seque simul cum eo commiscuit ignis.

Adde, si tanti est, Gifanii Indicem, cui addes locum Lucilii, qui apud Isidorum,

Multorum magnis titubantium ictibu' tundit.

Legendus quoque Paulus Merula ad Annales Ennii, p. 517."—Faber. "Elementum ultimum hic non eliditur, ut olim recte contra emendationem Meursii notavit Barthius, Adv. 4, 7, 10, et in suis Tanaquillus Faber repetiit."—Schefferus. Heinsius, whom you and I always mention with reverence, clears away all difficulty by conjectural reading:

Aliamque prædam ab alio se ferri putans

Now, my friend, you and I know very well that sometimes among the

old writers *m finita corripuntur*. Thus in Ennius, "*Millia militum octo*." Thus in Lucretius, "*Corporum augebat numerum*." But I hold that we have no instance of the kind in Phædrus, nor in any writers after the Augustan age, nor have we more than one disputable instance in the writers of that age, and this one shall be discussed a little :

Num vesceris ista,
Quam laudas, pluma? Cocta *num* adest honor idem?

Horat. Sermon. l. ii. s. 2. v. 27.

Shall this reading be disturbed? For reasons to be given presently I am compelled *ἐπείγειν*. Let us hear the critics. Lambin, Cruquius, Torrentius, and the old Scholiast, retain the reading. "Sciolus," says Baxter, "*fecit coctone causa metri*. Probat etiam Bentleius, laudatque Lucretium, lib. iii. v. 1095. '*Sed dum abest quod amamus, idem superare videtur*.'" Very true; and Bentley also produces three passages from Terence, and I could produce six more, and three times six from Plautus. But Baxter does not notice what you and I value, and that is the principle for which Bentley contends, and to which, so far as it touches the comic writers, but no further, I accede. "*Vocula num non eliditur hic in scansione, sed pronunciatur, ut frequenter apud comicos, etiam vocali sequente*. Sic Terent. Adelphi. i. 2. 38. '*Dum erit commodum*.' And. v. 4. 41. '*Cum ego possim in hac re medicari mihi*.' Heaut. iii. 3. 23. '*Quam ego argentum effecero*.' Id duntaxat observandum, nunquam hoc fieri in ultima pedis syllaba, cujus rei rationem soli musici intelligent." Now Bentley, I am aware, sometimes talks magisterially, but rather vaguely and obscurely, "*de arcana musices ratione*;" and of this there is a striking instance in his celebrated canon on the 221st line of the 1st lib. of Lucan, where I agree with him on the very general practice of the Roman poets, but have observed many exceptions, which some day or other I may communicate to you. As to the passage in Horace, Heinsius would read "*coctone adest, sine vocalis elisione*;" and this Bentley properly rejects, and so do I, not because it is a vowel, but because it is a *short* vowel; and this is unexampled in Horace, and Bentley ought to have made the distinction, as you will see presently. Cunningham reads "*coctone et adest honor idem*," which is most tame and vile. I therefore agree with Bentley in retaining *cum*. How so? Because in these monosyllables I find both Horace and Virgil leaving the long vowel not elided.

"An qui amant," says Virgil, "*ipsi sibi somnia fingunt*?"

"Si me amas, inquit," says Horace, "*paulum hic ades*."

Sermon. lib. i. sat. 9. v. 38.

Virgil, in the Georgics and the Æneid, does not write so, but in the Eclogues. Horace, in his Lyrics, does not write so, but in the *sermoni propria*, and finding such a passage as *si me amas*, I am prepared for *cocto num adest*. Well, the passages I have quoted from Lucretius and Ennius, to which I could add more, show Bentley to have been mistaken when he admits *m* not cut off in a monosyllable, but denies every thing similar in the close of words more than hypersyllabic. You see that quantum is more than monosyllabic in the line falsely ascribed to Phædrus. Let us see what Bentley says of that and the following line; for it is well said: "*Versus spurii, nec numeris probis, nec oratione Latina, nec sententia quicquam ad fabulam pertinente*. Quid enim corvo *virtus* convenit, ut vulpi *sapientia*? An corvus fortior vulpe? Quid quod *ἐμπόδιον* in principio fabulæ hic veniat, nec unquam gemi-

netur?" Well, for the foregoing reasons given by others, I hold to be spurious the line, which might by uncritical folks be objected to our canon; and the want of conformity to that canon is an additional reason which I should urge, though it has not been urged by preceding critics.

S. PARR.

[Vol. vii. p. 487.]

Dr. Parr to Dr. Gabell.

Dear Sir,

March 7, 1818.

You seemed to be a little fretted at the redundancy in *ἢ οὐνεκα*. But what will you say to a very common redundancy in Latin?

Nisi si illa forte, quæ olim periit parvula

Soror, hanc si intendit esse.—Eun. iii. 3. 18.

————— Nisi si domum

Forte ad nos rediit.—Ibid. iv. 4. 20.

And so writes Terence in several other places. Well, an objector may say this is merely colloquial language—No, say I, let us hear Ovid. In the Nux, v. 5.

Nil ego peccavi: nisi si peccare vocetur

Annua cultori poma referre suo.

Even in the graver and more elaborate poem of the Metamorphoses we meet with nisi si.

Quid mihi tunc animi, nisi si timor abstulit omnem

Sensum animumque, fuit.—Lib. xiv. v. 177.

————— jactati sæpe carinis

Supposuere manus: nisi si qua vehebat Achivos.

Ibid. v. 560.

On looking at Nolten I find "Nisi si, pleonasmus quo Cicero, ut sæpe Ovidius utitur.—Vid. Heins. ad Ovid. Heroid. lib. iv. 111.

Nisi si manifesta negamus."

Tursellin gives, from the second book of Cicero de Oratore, "Miseros eludi nolunt, nisi si se jactent." Tursellin says nothing of Ovid, but quotes two passages from Terence.

Now, to my understanding, there is just as much pleonasm in nisi si as in *ἢ οὐνεκα*. Well, we say nisi *unless*, or *if not*; true,—but nisi is very different from si non, for nisi expresses a contingency which may, or may not be; but si non speaks of that which is not a contingency, but of that which actually is not; and it implies a condition in which something is positively denied. The condition lies in si, and the negative part of the proposition is si non. Nisi and si non are totally different, though not opposite; and if you will look into Herman de Ellipsi et Pleonasmō, subjoined to the last edition of Lambert Bos, published at Oxford, you will find the difference clearly made out, when he interprets *μη οὐ* in p. 204.

Herman's words are these: "Exempla nunc afferamus particularum *μη οὐ* cum participio sic junctarum ut dubitanter negent. In quo usu nihil difficultatis est, si quis meminerit, *μη ποιῶν* esse quod quis non facit aliquid, aut si non facit; *μη οὐ ποιῶν* autem, nisi facit. Quæ quomodo differant, non est obscurum. Qui 'nisi fallor' dicit, dubius est, utrum fallatur an non; qui 'si non fallor,' hoc, non falli se, ut certum sumit."

I know scarcely anybody more likely than yourself to apprehend,

comprehend, and estimate the difference between nisi and si non, and I trust that you will accurately, copiously, earnestly, and repeatedly instruct the Winchester boys to make a distinction, which certainly is not made by schoolboys any where, and probably is not known to four schoolmasters in England. This is a long postscript to my long letter. My friend, there is much importance, as well as much acuteness in Hermann on $\mu\eta$ and $\mu\eta\ \text{ob}$, and you will do well to correct several passages in Sophocles. If you were with me in my library, we should pull down many books, and have some interesting chat on the subject.

[Vol. vii. p. 495.]

S. PARR.

Professor Pillans to Dr. Parr.

Dear and much honored Sir,

Edinburgh, June 25, 1820.

Two points only occur to me at present as requiring explanation: the one regarding the double *ii* in the genitive of nouns, which you seem to think a licence introduced by Ovid. Yet I think I have met with it more than once in Propertius. One example occurs in iii. 3. 22. "Non est ingenii cymba gravanda tui." The other regards the use of the indicative after indefinites; in treating of which you appear to have overlooked a remarkable passage in the same poet, in which he seems to have used both moods indiscriminately, and to have passed from the one to the other without any feeling of impropriety. The passage is the last thirty lines of lib. iii. 5. beginning

Tum mihi naturæ libeat perdiscere mores:

Quis Deus hanc mundi temperet arte domum;

Qua venit exorians, qua deficit, unde coactis

Cornibus in plenum menstrua Luna redit, &c.

JAMES PILLANS.

[Vol. vii. p. 522.]

Dr. Parr to Professor Pillans.

Dear Mr. Pillans,

The passage from Propertius, lib. iii. eleg. 5. is one which I have again and again employed as an instance where the indicative and the subjunctive are, in the same sentence, used promiscuously; and my present scribe remembers it well. There is a parallel one in Persius. I cannot, from memory, speak about my letter to you; but I think it scarcely possible for me to have omitted so notorious a passage. Pray look at my letter. Among the early Roman poets, except the comic, there is but one instance: that one occurs in Ennius, which I must suppose myself to have produced. You will remember that I told you, that this use of the indefinite words with the subjunctive was gradually introduced as the Latin language became more and more refined; and you will take notice that, according to my opinion, the Romans, in their ordinary conversation, did not observe the rules which were afterwards established. Plautus and Terence frequently put the indicative; and this shows the colloquial use. In the *Origines* of Cato the structure of the sentences is very inartificial, and in the parts which have reached us there is not one sentence where the subjunctive could be used after an indefinite. But I desired you to observe that in the prose writers the rule is uniformly attended to, and for this position I appeal to Cato de Re Rustica, and to Varro. Let me intreat you to mark what I am now going to say: we are all charmed with the energetic style of Quintilian; he never violates the rule. But the striking circum-

stance is, that in so large a book we have very few instances in which the rule is employed. It is in the poets only that the violation of the rule occurs, and probably one reason is the metrical convenience. Thus, in Propertius, after *temperet* we find *venit, deficit, videt, tremuere, coit*, in the indicative, when the verse did not admit the subjunctive. As to the terminations in *ii*, from nominatives ending in *ium* and *ius*, the principle which is laid down in Bentley's *Prolegomena* to Manilius is perfectly correct. When I mentioned Ovid, I did not forget Propertius: I consider them as contemporary writers; and poets who lived after them would write *fluvii* for *fluvius*, and *ingenii* for *ingenium*. Thus, in Propertius, we read

Quid tunc Tarquinii fractas juvat esse secures,

Et spolia opprobrii nostra per ora trahit.

There may be here and there rare instances; but they are very few. Now Propertius is not so correct and polished a writer as Tibullus. From both we are warranted in saying, that this use of the genitive does not occur before the Augustan age, that Lucretius, Virgil, and Horace afford no instance, that even the comic writers afford none, that the practice began with Ovid and his contemporary Propertius, was very convenient for their verse, and is found in all the poets subsequent to the Augustan age. Boys should be informed of this distinction in time; and I would permit them to use this genitive in every sort of verse, except the lyric and the iambic. Make this your rule: Never admit *ii* in sapphics, never in hendecasyllables, never in alcaics, never in iambics, never in trochees. But let your boys use it in heroics and elegiacs. I would further observe, that in Propertius, who, as I told you, is not a very correct writer; there are five instances where he uses a short vowel at the end of a word, when the next word begins with *st*, *sp*, &c. Dawes very acutely remarks, that in Lucretius and the old writers there is the same use. We never find it in Virgil, nor in the lyrics of Horace; but in the *sermoni propiora* there are several instances. Looking at the whole case, I should forbid boys to do so in all lyrics, and in all iambics, and in all stately heroics; but in heroics where the style is not grand, and in all elegiacs, I would leave them at liberty, still recommending it to be done sparingly. I will give you two instances from Propertius, and there are more than two where a short vowel is used before *sp*, &c.

Jam bene spondebant nunc omnia, &c.

Consuluitque striges nostro de sanguine, &c.

S. PARR.

[Vol. vii. p. 524.]

John Symmons, Esq., son of Dr. Symmons, to Dr. Parr.

My dear Doctor,

Exchurst, Sept. 12, 1820.

I am here on a visit to my uncle, and have received, with great pleasure, your letter transmitting seven instances from Propertius of the use of the indicative for the subjunctive moods. I have not here Petronius, or would refer with pleasure to the hendecasyllables you allude to. I have quite forgotten them, if I ever read them. Laurenburgius I never saw, and if I do not meet with him before, shall call on you to show him me at Hatton next year. I recollect something about myself, Professor ———, and Καλλιπυργος, but don't know, so don't vouch for your version of the story. I don't know whether you have it that a lady committed us on the subject, having represented to

him that I called it *Venus Callipygia*, which the Professor answered by letter, seriously, as a piece of criticism impugning the word *Callipygia*, and maintaining, most stoutly, *Callipygis*, by analogy and examples. One of which was (in this letter to the lady)

Δώριδα τὴν βοδόπυγον ὑπὲρ λεχέων διατείνας,
 *Ἄν θέσιν ἐν χλοεροῖς ἀθάνατος γέγονα.

This was funny, was it not? I met the Professor since, and liked him much. His edition of *Hippolytus* is very learned and accurate. I don't agree with him, however, and I hope you do not, in his reading of the sixty-seventh line of that play commonly thus :

Ναίετ' εὐπατέρειαν αὐλάν
 Ναίεις εὐπατέρει' ἀν' αὐλάν.—Monk.

I have no objection to *ναίεις* from Lascar's ed., but I strongly object to *εὐπατέρει' ἀν' α.* (a conjecture of Gaisford's). It introduces a great awkwardness and inelegance both of metre and construction; besides, I don't know that it is even Greek: *ναίω αὐλάν*, or *ἐν αὐλῇ*, is proper, but I doubt as to *ναίω ἀν' αὐλάν*. Besides, what necessity is there for it?

J. SYMMONS.

[Vol. vii. p. 562.]

Rev. Dr. Valpy to Dr. Parr.

Dear and benevolent Sir,

Reading, March 12, 1816.

I believe you have seen the advertisement. I had marked some expressions which I thought faulty. The writer was too fond of *quod* after such verbs as *monco*, and in general of the indicative mood. Almost all these passages are indeed corrected; but I shall not be satisfied without your *δεντέραι φροντίδες*. In page 1, line 11, should not *non modo* be left out, as nothing corresponding follows? l. 34, et passim, I would write *Maïtarius*, as they write *Voltarius*; on the same principle, *Valchenarius*. P. 3, l. 26.—I am not clear that *quod* after *ægre laturnum esse* is the most correct Latinity. I would prefer the accusative and infinitive. If *quod* is tolerated, should it not be followed by the subjunctive? P. 4, l. 16.—*quàm objectiones, quas ipsi prævidenti sibi oppositas iri*. Pray, cast your judicious and experienced eye on this sentence; I shall be glad if you like it better than I do. *Objectiones* is not a very pure word. *Opponere objectiones* appears to me very harsh; and I would prefer *oppositum iri* to *oppositas*, as I believe the best writers use that supine with *iri* for any gender or number. *Oppositas fore* would not be so bad. I should prefer *quam quod sibi objectum iri prævident*. Indeed, the whole sentence ought to be restored to the anvil. Is *evitent*, in the same line, the proper word? Would not *elevant* or *infirment* be preferable?

R. VALPY.

[Vol. vii. p. 568.]

ON THE MYSTERIES OF ELEUSIS.

No. II.—[Continued from No. LXXVIII.]

PROSERPINE was the daughter of Ceres, or the Earth: and hence Porphyry, after having informed us that Ceres educated

Proserpine in a cavern, says that a cavern was a symbol of the world and of sensible creation.¹ She had a reference to Protogonus, the first-born amongst mortals. She was no other than Eve, the mother of man. The Protogeneia, the reputed daughter of Deucalion, referred to the same person.² And we learn from Pausanias, too, that in a temple in one of the Attic pagi, there was worshipped *Κορη Πρωτογονη*, Proserpina Primigena.³

The earthly paradise, the residence of the first fair, was typified in

——— that fair field

Of Enna, where Proserpine gathering flowers,
Herself a fairer flower, by gloomy Dis
Was gathered.

And to be convinced that it was no improper emblem, we have but to read the descriptions that the ancients have given us of those glorious Sicilian meads.

Forma loci superat flores : curvata tumore
Parvo planities, et mollibus edita clivis
Creverat in collem. Vivo de pumice fontes
Roscida mobilibus lambebant gramina rivis.
Silvaeque torrentes ramorum frigore soles
Temperat, et medio brumam sibi vindicat æstu.
Apta fretis abies, bellis accommoda cornus,
Quercus amica Jovi, tumulos tectura cupressus,
Ilex plena favis, venturi præscia laurus.
Fluctuat hic denso crispata cacumine buxus,
Hic ederae serpunt, hic pampinus induit ulmos.
Haud procul inde lacus (Pergum dixere Sicani)
Panditur, et nemorum frondoso margine cinctus
Vicinis pallescit aquis; admittit in altum
Cernentes oculos, et late pervius humor
Ducit inoffensos liquido sub gurgite visus,
Imaque perspicui prodit secreta profundi.⁴

¹ Ου μόνον δ' ὡς φάμεν κόσμον συμβολὸν ἦτοι γενέσθαι αἰσθητοῦ τοῦ ἀντρον ἐποιοντο· ἀλλ' ἦδε καὶ πᾶσιν αἰσθητῶν δυνάμεων ἀντρον ἐν συμβολῇ παρελαμβάνον. ὡς αὐτῶς καὶ ἡ Δημήτηρ ἀντρώ τρέφει τὴν Κορὴν μετὰ νυμφῶν.—Αφ' ὧν οἶμαι ὀρμημένοι καὶ οἱ Πυθαγόρειοι, καὶ μετὰ τούτους Πλάτων ἀντρον καὶ σπηλαῖον τὸν κόσμον ἀπεφηνάτω. παρὰ τε γὰρ Ἐμπεδοκλεῖ αἱ ψυχοπομποὶ δυνάμεις λεγούσιν·

Ἠλυθόμεν τοδ' ὑπ' ἀντρον ὑποστεγόν.

κ. τ. λ. Porphyz. de Antro Nympharum, p. 254.

² Θυγάτηρ δὲ Πρωτογενεία. Apollodorus, lib. i. p. 20.

³ Νᾶος δὲ ἕτερος ἐχει βωμοὺς Δημήτρου Ἀησιδωρας, Διὸς Κτησιου, καὶ Τιθρῶνης Ἀθηνas, καὶ Κορῆς Πρωτογονῆς. Pausan. Attica, lib. i. c. 31.

⁴ Claudian. de Rapt. Proserp. lib. ii. 101. See Diodorus Siculus, lib. v. p. 331; and Cicero in Verrem.

It was from hence that she was ravished by Pluto, or Dis, the monarch of the shades. But although the fields of Enna are the favorite symbols of Roman and Italic writers to represent the earthly paradise, and although Proserpine is denominated by the same authors peculiarly Sicilian,¹ we must not consider her history as anywise connected with that island. On the contrary, the Grecian writers represent other and various places as the scene of her rape. According to Pausanias, it took place near Lernæ.² Bacchylides asserts that she was carried away from Crete:³ and Conon tells us that the Pheneatæ asserted that it happened at Cyline.⁴ After the loss of Proserpine, Ceres is represented as wandering over the earth, miserable and disconsolate, in search of her daughter, till she learns her destiny, and succeeds in recovering her at least in part.

Such is the outline of the fable as given by the poets and mythologists. To apply it to the great event recorded by Moses will be no great difficulty. Proserpine was snatched from the realms of light, from the earthly paradise, to the regions of darkness, and to the embraces of the monarch of the shades, who was in that capacity an emblem of Muth (מוֹת), or death. And thus Suidas, a Christian writer, when speaking of the fall, without any reference to allegory, says, that Adam was snatched from his proper seat and station by the devil, and that he fell down a precipice to certain depths and dark regions, approaching the comfortless depths of Hades.⁵

The Isis of the Egyptians, as I have before said, was the same as the Demeter of the Greeks and the Roman Ceres. We may therefore expect that their several rites and mysteries would be similar; and for the truth of this we have the most indisputable authorities. In the first place, the Eleusinian mysteries were acknowledged to have been taken from Egypt; and again, we

¹ "Vidisti Siculæ regna Proserpinæ," Seneca, *Hercul. Furens*, act. ii. So Apuleius, "*Siculi trilingues Stygiam Proserpinam*," *Metamorph. lib. ix.* So Statius, "*Nec si tergeminum Sicula de virgine carmen Affluit*," *Sylv. lib. ii. l. v. 9.*

² Pausan. *Corinthiaca*, cap. xxxvi.

³ Bacchylides, ap. Schol. in *Hesiod. Theogon.* v. 911.

⁴ Και ὡς Φερεαταις μὲνυσσαι Δημητρι το χοριον, δι' οὗ ἡ καθόδος (ἦν δε τι χασμα ἐν Κυλινῃ), κ. τ. λ. Conon, *Διηγ.* xv.

⁵ Ἔως ὁ παλαμναῖος, καὶ ἀποστάτης, καὶ πλανὸς διαβολὸς, τούτων ἐξεκλίσειεν τῆς οἰκίας ἰδρύσεως τε καὶ στασεως, καὶ κατὰ τοῦ πρᾶντος εἰσέει φερεσθαι, καὶ πρὸς βαρβαροὺς τινὰς καὶ ἀλαμπους χορούς, καὶ μεχρὶ τῶν ἀμειδιῶν τοῦ ἄδου κευθμῶν ἐγγιζόντο. Suidas in *Ἀδὰμ*.—How beautifully does this accord with the words of Minutius Felix, that Proserpine was carried by Pluto through thick woods, and over a length of sea, and brought into a cavern, the residence of the dead!

have the authority of Diodorus,¹ as well as that of Lactantius,² who both assert that the Egyptian mysteries were like those of Eleusis: and indeed Demeter was worshipped in Phocis under her original name of Isis, and esteemed very sacred.³ But the Egyptian Isis appears to have a double reference—both to the earth as the mother of all, and particularly of Osiris; and also to the first of womankind, Proserpina, as also, in a secondary sense, the mother of mankind. We find Isis mentioned by several authors, whom we shall have occasion by and by to cite, as Proserpine: and we find accordingly, in the Egyptian theology, no other personage to represent the latter, at least in the less arcane rites. But we have another deity—Osiris. He was the son of Isis or Demeter (i. e. of the earth): he may be identified with Protogonus, the first-born of mankind, whom Orpheus addresses—

Πρωτογονον καλεω, διφυη, μεγαν αιθεροπλαγκτον,
Ωογενη.⁴

“I invoke Protogonus, the first of men; him who was of a twofold state, or nature; who wandered at large under the whole heavens, enclosed in an ovicular machine.” Thus Bryant renders it. But his translation of Ωογενη, egg-born, is one of that sort of applications, which are, I am sorry to say, too often made in researches of this kind. Every one knows that the egg was a symbol of the world (*ovum mundanum*); and all that the term can be made to signify is, that he was born of the earth—terrigenus, that he was the son of Isis or Demeter.

The more particular representative of Osiris in the Grecian theology was Dionusus, or Bacchus, or Iacchos.⁵ He was said to be the son of Isis.⁶ And as a proof of the connexion of Dionysus with Proserpine, we find him styled

¹ Την μεν γαρ Οσιριδς τελετην τη Διονυσου την αυτην ειναι, την δε της Ισιδος τη της Δημητρος ομοιοτατην υπαρχειν, των ονοματων μονον εηλλαγμενων. Dioid. Sic. lib. i. p. 107.

² Sacra vero Cereris Eleusiniae non sunt his dissimilia. Nam sicut ibi Osiris puer placentu matris inquitur; ita hic ad incestum patru matrimonium rapta Proserpina. Lactant. lib. i. p. 96.

³ Pausanias says that there was in Phocis αυτον Ιερον Ισιδος, αγιωτατον, οποσα Έλληνες θεω τη Αιγυπτια πεποινηται. He goes on to describe her worship. Phocica, cap. xxxii.

⁴ Orpheus, Hymn. v.

⁵ Οσιρις δε εστι Διονυσος κατ' Έλλαδα γλωσσαν. Herod. lib. ii. p. 165. Dioid. Sic. lib. i. supr. cit.—Οθεν Έλληνσι δοξαι Διονυσω τον αυτον ειναι. Plutarch. de Isid. et Osir. p. 264.—Οσιρις Αιγυπτιστι ο Διονυσος. Eustath. in Il. T. p. 391.—Οσιρις: τουτον οι μεν λεγουσιν ειναι τον Διονυσον: οι δε αλλον, ον υπο Τυφωνος δαιμονος εσπαρχθαι. Suidas.

⁶ Ιστορεται δε και Ισιδος νιος ων ο Διονυσος υπο Αιγυπτιων. Plutarchus de Iside et Osiride, p. 270.

pre-eminently *Kopos* as she was *Kopη*: terms which might be justly applied to the primitive pair during their stay in Paradise. This application is also confirmed by their relationship to each other: they were naturally brother and sister; they were also as man and wife.¹ But this point is best illustrated from the Latin writers. The rites of Demeter, Proserpine, and Dionysus, which were indeed the most ancient, most general, and, originally, almost the sole rites of the gentile world, were very early introduced amongst the Italic nations. Amongst these people, Proserpine and Dionysus were worshipped as *Libera* and *Liber*,² as the daughter and son of *Ceres*.³ The former, Cicero tells us, was the same as the Proserpine that was ravished from the fields of Enna.⁴ And it is remarkable that the temple that was dedicated by the dictator Posthumius, and which, according to Tacitus, was sacred to Ceres, Libera, and Liber, is called by Dionysius of Halicarnassus a temple dedicated to Demeter, Proserpine, and Dionysus. The three are mentioned in connexion several times by Livy.⁵ Hence then we see why the mysteries of Dionysus were connected with those of Demeter; they were an integral part of them, and rested on the same foundations.⁶

¹ Wie steht nun dieser Jacchos-Koros der Persephone-Kore gegenüber? Natürlich zunächst als Bruder; aber auch als Gemahl. Creuzer, Symbol. und Mythol. iii. band, p. 380.

² Ceres et Libera, quarum sacra, sicut opiniones hominum ac religiones ferunt, longe maximis atque occultissimis cæremoniis continentur: a quibus initia vitæ atque victus, legum, morum, mansuetudinis, humanitatis, exempla hominibus et civitatibus data ac dispartita esse dicuntur: quarum sacra populus Rom. a Græcis ascita et accepta, tanta religione et publice et privatim tuetur, non ut ab aliis huc allata, sed ut ceteris hinc tradita esse videantur, &c. Cicero, Orat. in Verr. lib. v. (Operum, tom. ii.) p. 302. c.

³ Hunc dico Liberum Semele natum, non eum, quem nostri majores auguste sancteque Liberum cum Cerere et Libera consecraverunt; quod quale sit, ex mysteriis intelligi potest: sed quod ex nobis natos liberos appellamus, idcirco Cerere nati, nominati sunt Liber et Libera. Cicero de Nat. Deor. lib. ii. p. 308 x. tom. iv.

⁴ Et raptam esse Liberam, quam eandem Proserpinam vocant, ex Ennensium nemore. Cicero in Verrem, ix. p. 248.

⁵ "Familia ad ædem Cereris, Liberi, Liberaeque venum iret," Livii Hist. lib. iii. cap. 55.—"Ex argento multaticio tria signa ænea, Cereri, Liberoque, et Liberae posuerunt," Id. lib. xxxiii. cap. 26.—"Et alteram diem supplicatio ad Cereris, Liberi, Liberaeque fuit, quod ex Sabinis terræ motus ingens cum multis ædificiorum ruinis nunciatus erat," lib. xli. cap. 28.

⁶ The Chorus in Sophocles addresses Dionysus,

Πολωννυμε, Καδμειας
Νυμφας αγαλμα, και Διος
βαρυβρεμετα γενος,
κλυταν δς αμφεπεις
Ιταλιαν, μεδεις δε παγ-

Dionysus, we are told in the fables, whilst yet in his youth, was snatched away by the Titans, and torn to pieces, and his members first boiled and then roasted. Jupiter hurled his thunder at the Titans; and from their ashes sprang the present race of mankind. But Dionysus, by a new regeneration, again emerged, and was restored to his pristine life and integrity. This history was entirely Egyptian. Osiris, we learn from the Egyptian theology, was surprised by the serpent Typhon, torn to pieces, and his members scattered over the whole earth. His parent Isis commences a search, lamenting after his remains; which she at length collects together, and encloses in an ark; out of which, in due course of time, Osiris is regenerated. But Osiris was the same personage as Apis; and Apis is represented as being the husband of Isis, i. e. Isis Proserpina, and as having suffered from the Titans the same treatment as Dionysus. The rites of these deities consisted accordingly in first mourning their loss, and afterwards rejoicing at their resurrection.

Osiris was known amongst the Phœnicians, in Syria and Cyprus, by the title of 'Thammoz,'¹ or Adonis.² Ausonius, in the following verses, asserts the identity of Osiris, Dionysus, Bacchus, Liber, and Adonis:

Ogygia me *Bacchum* vocat,
Osirin *Ægyptus* putat,
Mystæ Phanacem nominant,
Dionyson Indi existimant,
Romana sacra *Liberum*,
Arabica gens *Adoneum*,
Lucanianus Pantheum.³

κοινοῖς Ἐλευσινίας

Δηοῦς ἐν κολποῖς,

ὦ Βακχεύ, κ. τ. λ. Sophocl. Antig. v. 1115.

Thus Pindar, Isthm. vii. 3. calls Dionysus,

Χαλκοκροτοῦ παρὲδρος Δαματερός.

Πολυτιμητοῖς δὲ ἐν ἔδραις, καθὼ συνεδρῦται τῇ Δημητρὶ ὁ Διόνυσος. ἐστὶ γοῦν, οἵπερ φασὶν αὐτὸν Περσεφόνης εἶναι· οἱ δὲ, τῇ Δημητρὶ συγγενεσθαι. Schol. in Aristoph. Βατραχ. 326.

¹ Θαμῆζ ὅπερ ἐρμηνεύεται Ἀδωνίς. Chronicon Alexandriaum.

² Ἀμαθούς, πόλις Κυπρίου ἀρχαιοτάτη, ἐν ᾗ Ἀδωνίς Ὀσίρις ἐτιμᾶτο· ὃν Αἰγυπτίον οὐτά, Κυπριοὶ καὶ Φοινίκες ἰδιοποιοῦνται. Stephan. Byzant. Οἱ Ἀλεξανδρεῖς ἐτιμῆσαν Ὀσίριν οὐτά, καὶ Ἀδωνίς ὁμοῦ κατὰ μυστικὴν θεοκρασίαν. Suidas in Διαγνώμων. See the same writer in Ἠραϊσκος.

³ Ausonius, Epig. xxix. Plutarch, too, asserts that Adonis was Dionysus—Λέγεται μὲν ὁ Ἀδωνίς ὑπὸ τοῦ στυοῦ διαφθαρεῖν, τὸν δὲ Ἀδωνί, οὐχ ἕτερον, ἀλλὰ Διονύσου εἶναι νομίζουσι, καὶ πολλὰ τῶν τελουμένων ἑκατέρῳ περὶ τὰς ἑορτάς βεβαίον τοῦ λόγον. οἱ δὲ παιδῖκα τοῦ Διονύσου γεγόνενα, καὶ Φανόκλης ἐρωτικὸς ἀνὴρ ὥδε πού πεποιήκεν.

εἰδὼς θεῖον Ἀδωνί,ν ὀρεῖφοίτης Διονύσου

ἤρπασεν ἠγαθὴν Κυπρίν ἐπιχομένους.

With Adonis is connected the Syrian Aphrodite, or Astarte. She, we find, was the same as Demeter, or Isis;¹ and Caylus gives us a figure of Venus, of Roman workmanship, in the most common position, and with some of the attributes, of the Egyptian Isis.² She was synonymous with Isis, in her twofold representation of Demeter and Proserpine: and accordingly Augustine tells us that Venus was the same as Libera, and gives us several particulars that identify them with Proserpine, &c.³ Lucian gives us a full account of the ceremonies performed at Byblus, in the great temple of the Byblian Aphrodite, in honor of Adonis. At first, he tells us, they mourned him as dead, with the most extravagant lamentations: but the next day they fabled that he had come to life, and celebrated his revival with equal expressions of joy. And they shaved their heads, as the Egyptians did at Apis's death. And such of the women, he says, as would not suffer their heads to be shaved, were obliged to prostitute themselves publicly to strangers for one whole day in the temple: and the wages of their prostitution were dedicated to the goddess. Some of the Byblians, he adds, asserted, that it was the Egyptian Osiris who was buried amongst them, and that all the lamentations and orgies were in honor not of Adonis, but of Osiris: and he proceeds to show that their assertions were true, from the similitude between the rites of these two deities.⁴

Θαυμασας δε το επι παν ρηθεν ὁ Συμμαχος, ἀρα εἶπε συ τον πατριωτην θεον ω Λαμπρια ευιον ορσιγυναικα μαινομεναις ανθεοντα τιμαισι, Διονυσον εγγραφεις και υποποιεις τοις Ἑβραιων απορρητοις; η τω ορτι λογος εστι τις ὁ τουτον εκεινη τον αυτον αποφανων. Ὁ δε Μοιραγενης ὑπολαβων, εα τουτον, ειπεν. εγω γαρ Αθηναιος ων αποκρινομαι σοι και λεγω, μηδενι αλλον ειναι, κ. τ. λ. Plutarch. Συμποσιακων lib. iv. cap. 5. He thought that Dionysus was worshipped by the Jews, because some of the Gentile rites had a little similarity to the Jewish ceremonies, from which they were in great part taken.

¹ Το αυτο, την Αφροδιτην και την Δημητραν καλουσι, Tzetzes in Hesiod. Theog. p. 249. And Macrobius observes, Philochorus quoque in Attide eandem (Venerem) affirmat esse lunam, &c. Saturn. lib. iii. cap. 8.

² Caylus, Recueil d'Antiquités, tom. ii. plate 5. fig. 2.

³ Liberum a liberamento appellari volunt, quod mares in coëundo per ejus beneficium emissis seminibus liberentur. Hoc idem dicunt in fœminis agere Liberam, quam etiam Venerem putant, quod et ipsas perhibeant semina emitte; et ab hoc Libero eandem virilem corporis partem in templo poni, fœmineam Liberæ. Augustinus de Civit. Dei, lib. vi. cap. 9.

⁴ Ειδον δε και εν Βυβλη μεγα ιερον Αφροδιτης Βυβλης εν τω και τα οργια ες Αδωνιν επιτελεουσιν. εδων δε και τα οργια. λεγουσι γαρ δη ων το εργον το ες Αδωνιν υπο του σους, εν τη χωρη τη σφετερη γενεσθαι. και μηνην του παθεος, τυππονται τε εκαστου ετεος, και θρηνεουσιν, και τα οργια επιτελεουσιν. και σφισι μεγαλα πενθεα ανα την χωρην Ισταται. εκεαν δε αποτυφωνται τε, και αποκλαυνωνται, πρωτα μεν καταγιζουσιν τω Αδωνιδι, ὡκως εοντι νεκυι. μετα δε, τρ ἑτερη ἡμερη, ζωειν τε μιν μυθολογεουσιν, και ες τον ηερα πεμποσιν, και τας κεφαλαις ξυρεονται, ὡκως Αιγυπτιοι, αποθανοντος Απιος. γυναικων δε, ὡκοσαι ουκ εθελουσι ξυρεσθαι, τοιηδε ζη-

Now, to comment allegorically on these fables, I would not say Platonically with Mr. Taylor, that "they relate in one part to the descent of a partial intellect into matter, and its condition while united with the dark tenement of body;" neither would I, with Bryant, say that they refer solely to the deluge. I think that in Dionysus, Osiris, and Adonis, we may not only recognise the representative of Adam, the father of all, but also an intimation of the history of mankind, as the members (or family) of the Protogonus. We know that to Adonis was consecrated a garden,¹ as well as to the Egyptian Apis.² Osiris, ravished by the serpent Typhon, torn in pieces, and his members scattered over the earth, may be supposed to represent the protopator dragged out of Paradise, by the guiles of Satan and his offspring, which may be considered figuratively as his members, spread over the world. And in this sense, perhaps, we may understand the expression of Orpheus, *μεγαν αιθεροπλαγκτον*, as applied to Protogonus, representative of the family of the great patriarch, the primeval race of man, "who wandered at large under the whole heavens." By the lamentations of Isis and of Aphrodite, as well as by those of Demeter, and her wandering about in darkness by torchlight, may be denoted the misery and spiritual darkness that was brought on the earth, the *terra mater*, by the fall. In the Titans, (who were *genus antiquum terræ*—*antiquum*, id est *primum*, Serv.) we have a visible allusion to the people of the antediluvian world, and their wickedness and rebellious conduct, which drew on them destruction from heaven. After the deluge, the members of the original patriarch, the first Dionysus, were collected together and enveloped in the ark, in the person of Noah, the second or regenerated Dionysus, who may be considered as a representative of the person and family of the first; and through him, the present race of mankind sprang up out of the destruction of the former.

Proserpine was ravished from the fields of Enna by Pluto, whom we must consider as the representative of

'Th' infernal serpent; he—whose guile,
Stirr'd up with envy and revenge, deceived
The mother of mankind, what time his pride
Had cast him out from heaven, with all his host.

μην εκτελευουσιν εν μη ημερη, επι πρησει της ωρης ιστανται. η δε αγορη, μουνουισι ξεινοισι παρακαεσται. και ο μισθος ες την Αφροδιτην, θυσιη γεγενηται. εισι δε ενιοι Βυβλιων, οι λεγουσι παρα σφισι τεθαφθαι τον Οσιριν τον Αιγυπτιον και τα πενθεα, και τα οργια, ουκ ες τον Αδωνιν, αλλ' ες τον Οσιριν παντα πρησσεσθαι, κ. τ. λ. Lucian. de Syria Dea, p. 658. Similar accounts are given by Procopius in Esaiam, cap. 18; and by Cyril, lib. iii. in Esaiam.

¹ See Villosion, *Anecdota Græca*, tom. i. p. 13.

² Plutarch. de Is. et Osir.

There is indeed no very striking particular in the Grecian or Roman histories of Pluto, that bears any allusion to the history of the serpent. But on ancient coins and gems, the serpent is often characteristically introduced. Thus in a medalion of the city of Sardis, given by Montfaucon, on which Pluto is represented as carrying away Proserpine in a car drawn by four horses, a serpent is introduced very significantly under the bellies of the horses.¹ There is, however, a circumstance recorded relating to Proserpine too luminous to be easily mistaken: she is said to have been seduced and violated by Jupiter, (whom we must certainly understand here as *Zeus kataχθονιος*, the monarch of the shades,) who, to accomplish his purpose, had transformed himself into a *dragon*.² And Millin furnishes us with a coin, on which she is represented as grasping in her hand and thrusting from her with horror the serpent or dragon into which the deity had changed himself for her seduction.³ And one of the arcane representations in the mysteries, was, it would appear from Clemens just cited, and from the Ms. Psellus⁴ adduced by Mr. Taylor, the god mingling with Proserpine in this form.

Some may probably object to the Pluto or Aides of the Greeks having any connexion with the Hebrew Satan, that the former was never considered as an evil principle, or as anywise an enemy to man. But we can meet this objection by analogy. The Persians, whose rites, as I shall show by and by, were radically the same as those of Eleusis, worshipped, according to Diogenes Laertius, two principles, a good deity and an evil deity: the former was called, he says, (according to the Grecian name) Jupiter, and (in the Persian language) Oromasdes; the latter Pluto, or Aides, and Arimanius.⁵ Again: we have the authority of Archemachus and of Heraclitus, to prove that in the fable of the rape of Proserpine the Egyptian Isis is the Grecian Proserpine, and that Pluto

¹ Montfaucon, *Antiquités Expliquées*, Suppl. tom. i. pl. xxix. fig. 3.

² Κνει μεν ἡ Δημητηρ' ανατρεφεται δε ἡ Κορη' μιγνυται δ' αὐτις ὁ γεννησας ου-
τοςι Zeus τη Φερεφαττη τη ιδιᾳ θυγατρι, μετα την μητερα την Δην' εκλαδομενος του
προτερου μυσους' πατηρ και φθορευς Κορης ὁ Zeus' και μιγνυται δρακων γενομενος'
κ. τ. λ. Clem. Alex. Protrept. p. 11 v.

³ Proserpine tient avec effroi le serpent dans lequel Jupiter s'est transformé
pour la séduire, monnoie des Sélinéens. Millin, *Galerie Mythologique*, tabl. lxxvi.
fig. 345.

⁴ Τον μυθικον ὑποκρινεται Δια μιγνυμενον τη Δηοι, η τη Δημητρι, και τη θυγατρι
ταυτης Φερεφαττη τη και Κορη. Psellus *Περι Δαιμονων*, Ms.

⁵ Και δυο κατ' αυτους [τους Μαγους] ειναι αρχας, αγαθον δαιμονα και κακον δαι-
μονα' και τῶ μεν ονομα ειναι Zeus και Ορομασδης, τῶ δε Ἀδης και Αρειμανιος. Diog.
Laert. in Proœm. p. 6. ed. Genev. 1615. Αρειμανης' Ὁ Αἰδης παρα Περσαις. Hesychius.

is no other than Serapis.¹ And Porphyry also identifies Pluto with Serapis, and ascribes to him moreover the corruptive power—την φθαρτικὴν δύναμιν.² And the same author makes Pluto or Serapis to be the chief of the wicked demons.³ It is evident, therefore, that these authors must have coupled with Pluto the idea of an evil principle.

We shall find, too, that Serapis and Pluto, in this respect, are identified with

Typhon huge ending in snaky twine.

The Pythagoreans, according to Plutarch, ascribed to Typhon a demoniacal power.⁴ He was, according to the Grecian accounts, an original and unceasing enemy of the gods.⁵ He was the produce of Tartarus; and when Tartarus and this world became connected, he first made his appearance on earth in the island of Sicily, that is, in the earthly Paradise, of which it was an emblem. For so we must interpret what Apollodorus says, that Ge (the earth) mingled with Tartarus, and produced Typhon in Sicily.⁶ It was from his pursuit that the Chaldean Venus fled, when she escaped under the form of a fish, by plunging into the waters of Babylonia. All the inferior part of his body resembled the extremities of a vast dragon.⁷ In this particular we have an evident allusion to the history of the serpent: and we find that from Typhon originated all the monsters that are mentioned in the fabulous histories.⁸ In the most ancient theological rites, that is, in the rites of the Eleu-

¹ Οὐ γὰρ ἄλλον εἶναι Σαραπιν ἢ τὸν Πλουτώνα φασί, καὶ ἰσὶν τὴν Φερσεφάσσαν, ὡς Ἀρχεμάχος εἰρηκεν ὁ Εὐβοεύς, καὶ ὁ Ποντικός Ἡρακλείτος τὸ χρησθηρίον ἐν Κερνέῳ Πλουτῶνος ἡγουμένους εἶναι. Plutarch. de Isid. et Os. p. 267. vide loc. Serapis—nom qu'on donna par la suite à Pluton, à l'Osiris infernal. L'Abbé Pluche, Hist. du Ciel, tom. i. p. 367.

² Ὁμοίως μέντοι καὶ τὴν φθαρτικὴν εἶχει δύναμιν, διὸ τῷ Πλουτῶνι συνοικίζουσι τὸν Σαραπιν. Porphyrius, ap. Eusebium, Præp. Evang. lib. iii. p. 113.

³ Τους ἀρχοντας τῶν πονηρῶν δαιμονῶν λεγὼν εἶναι τὸν Σαραπιν καὶ τὴν Ἑκάτην. Porphyr. ap. Euseb. Præp. Ev. lib. iv. p. 174.—Ταυτὴν μὲν οὖν περὶ τῶν πονηρῶν δαιμονῶν, ὧν φησὶν ἀρχόντα εἶναι τὸν Σαραπιν. Id. ib. p. 175.

⁴ Φαίνονται δὲ καὶ οἱ Πυθαγόρικοι τὸν Τυφῶνα δαιμονικὴν ἡγουμένον δύναμιν. Plutarch. de Is. et Os. p. 268.

⁵ See Hesiod and Apollodorus.

⁶ Γῆ μάλλον χολωθεῖσα, μὶγνυται Τάρταρῳ, καὶ γεννᾷ Τυφῶνα ἐν Σικελίᾳ. Apollodorus, Biblioth. lib. i. p. 16.—Thus Hyginus, Tartarus ex Terra procreavit Typhonem, Fab. clii.

⁷ Apollodorus, ibidem.

⁸ Ex Typhone gigante et Echidna, Gorgon, canis Cerberus triceps, draco qui mala Hesperidum trans oceanum servabat; Hydra, quam ad fontem Lernæum Hercules interfecit; Draco, qui pellem arietis Colchis servabat; Scylla, quæ superiorem partem mulieris, inferiorem canis, et canes sex ex se natos habebat; Sphinx, quæ in Bœotia fuit; Chimæra in Lycia, quæ priorem partem leonis figuram, posteriorem draconis habebat, media ipsa Chimæra. Hyginus, Fab. cli.

sinian deities, there is a constant reference to the serpent.¹ Serapis, whom we have seen to be Pluto and Typhon in a figure in Montfaucon, is represented as entwined in the folds of a vast serpent. The same author has given us, in his supplementary volumes, a figure of Isis surrounded by the same reptile, and in the same manner.² In Il Museo Pio-Clementino, (tom. ii. tab. xix.) the Persian deity Mithras is represented with a lion's head, and, like Serapis, enfolded by a serpent. Bryant has presented us with a figure of the ovum mundanum surrounded in the same manner.³ He has also (vol. ii. plate vii.) given several figures from gems, &c. of the serpent Ob⁴ of the Egyptians. The serpent is particularly represented amongst the attributes of Isis. On the Isiac Table, as well as in a figure amongst the Herculean paintings, she is represented as grasping one in her hand.⁵ The same attribute is found constantly connected with Demeter, Proserpine, and Dionysus. The latter is represented by Euripides⁶ and by Horace⁷ as crowned with snakes. Philostratus mentions amongst the symbols of Dionysus οφεις ορθοι.⁸ That these emblems all referred to one circumstance can scarcely be doubted. And thus Clemens of Alexandria observes, that in the orgies of Bacchus Mænalus, his worshippers "were crowned with serpents, and yelled out Eva; even that Eva by whom the transgression came."⁹

It may perhaps be objected, that some learned men have disputed that the creature in the form of which Satan seduced Eve was of the serpent kind. Among these may be instanced Dr.

¹ This was observed of the gentile worship by Justin Martyr—*κατα παντι των νομιζομενων παρ' ἡμιν θεων Οφης συμβολον μεγα και μυστηριον αναγραφεται*. Justin. Apol. lib. i. Thus also an old writer observes of the Peruvians—*In vulgaribus ubique fere templis magnorum serpentum figuræ adorantur: super hæc, singuli privatis in ædibus, vetere Ægyptiorum superstitione, prout cuique sua ars atque opificium est, peculiares deos seu penates ac lares colunt*.—Levini Apollonii Gandobragani de Rebus Peruvii. Antv. 1567. p. 19.

² Montfaucon, Suppl. tom. ii. tabl. xliii.

³ Bryant, Analysis of Ancient Mythol. vol. ii. (4to. edit.) plate iv.

⁴ Ὀβ, Python.

⁵ Antiquités d'Herculeum, tom. i. tab. 133. Les Egyptiens couronnoient aussi leur Isis avec des serpens, Elien de R. xvii. 5. le serpent avoit aussi sa place dans les cérémonies et aux mystères d'Isis. Marechal ibid.

⁶ Στεφανωσεν τε δρακοντων

Στεφανοις.

Euripid. Bacch. v. 101.

See also v. 697. and 767.

⁷ Tu separatis uvidus in jugis

Nodo coërces viperino

Bistonidum sine fraude crines.

Horat. Od. 19. lib. ii. v. 18.

⁸ Philostratus, Icon. lib. i. n. xviii. p. 790. And so Clemens Alexandrinus—*και σημειον οργων βακχικων οφεις εστι τετελεσμενος*. Protept. p. 9.

⁹ Ἀνεστημενοι τοις οφεισιν, ἐπολοῦντες Ἐναν' Ἐναν ἐκείνην, δι' ἣν ἡ πλανη παρῆκολουθησε. Clem. Alex. Protept. p. 9.

Adam Clarke, in his notes on the passage of Genesis, who supposes it to have been some kind of an ape. But the very foundations of these notions are laid on an erroneous principle. Many rabbinical writers have supposed that the serpent was, prior to the fall, a very differently formed animal to what it is at present. Those writers who object to its being a serpent at all, take up the hint, and endeavor to discover some animal that now exists, which can in their imagination correspond with such a creature, not considering that when the serpent lost its original form, that form would, of course, be extinct in animated nature.¹ But we have, independent of Philo and Josephus, and the Greek and Latin Fathers, abundant evidence that the *nachash* of the Hebrew² and of the Samaritan³ was in-

— Dr. Clarke has, in his answer to an objector to his theory in the *Classical Journal*, made rather an extraordinary observation. His opponent had observed on the passage of Revelations, where Satan is characterised under the appellation of the dragon, that "the serpent is of the class of amphibia, and will therefore, in every point of view, apply to the dragon." "How many naturalists," observes Dr. C. "in Europe will receive this saying? Does he mean that the *draco* or dragon belongs to the class of *serpents*? But how does 'the serpent in every point of view apply to the dragon?' So far is this from being correct, that Linnæus and every correct naturalist places the *draco* in the third class of *reptiles* and not among *serpents*, from which it has characters essentially distinct." And again, "there is another point on which this writer needs some instruction: he confounds *reptilia* with *serpentes*, imagining that the former go on their bellies, whereas the whole genus have generally four feet; and his own *draco*, on which he lays so much stress, is absolutely a *quadruped*; so are almost all the *lacerta* species; and yet all these rank among the *reptiles*, according to the Linnean system: when, therefore, he says the *nachash* in Genesis must be a reptile, on this assertion it may be an *alligator*, or a *crocodile*, as he afterwards himself fancies; and when he asks 'where can we find a reptile ape?' I may answer, on his own supposition, wherever he finds a *draco volans*, for, like the ape, it delights to dwell among the trees. And here, it may be proper to notice the concluding paragraph of this curious critique: 'It is not improbable,' says he, 'that the serpent might have been possessed of the power of darting itself from one tree to another with great velocity, and might have fed on the fruits in its original state; so that it might not have been obliged to crawl on the ground, until the pronunciation of the curse.' It will, no doubt, surprise the objector to hear, that the only animal known by the name of *dragon*, the *draco volans*, actually darts from tree to tree with great velocity, and is precisely in that state at present; which he conjectures to have been its original state, though the curse has been pronounced on it and on the earth for nearly 6000 years!" But who ever thought of applying the dragon of antiquity to the draco of modern naturalists? Amongst the ancients the term *δράκων* and *οφίς* were constantly synonymous.—Autrefois *dragon* et *serpent* étoient presque toujours synonymes. Antiq. d'Herculeaneum, tom. ii. p. 121. note (1).—Thus also Hesychius says: *Οφίς*—δ *δράκων* δ *φύλασσω*ν τα χρυσά μηλα, ὃν ἀπεκτείνεν Ἡρακλῆς.

Gen. iii. 1. והנחש היה ערום מכל חית השדה אשר עשה יהוה אלחים ²

[illegible]

Et serpens erat callidus præ omnibus bestiis agri quas fecerat Dominus Deus.

tended to denote a serpent, not only from the universal agreement of the old versions, the Syriac,¹ the Chaldaic Targum, which explains it by נחש,² the Greek,³ the Latin,⁴ the Anglo-Saxon,⁵ the Coptic,⁶ the Arabic,⁷ and the Persian,⁸ but from the authority of the rabbinical writers, and from the manner in which the event is referred to by the writers of the New Testament.⁹

We find serpents in the ancient mythology constantly connected with allusions to apples or other fruit, doubtlessly to

———— the fruit

Of that forbidden tree, whose mortal taste
Brought death into the world and all our woe.

There was a confused report, we learn from Apollodorus, that the monster Typhon had eaten some fruit.¹⁰ This leads

סֵפֶר בְּרֵאשִׁית וַיְהִי כִּי יִבְרָא אֱלֹהִים אֶת הָאָדָם בְּדֶמְיוֹ וַיִּצְוֵהוּ לֵאמֹר אֵלֶּכָּה וְאָכַלְתָּ מִכָּל עֵץ הָעֵדֶן מִחוּץ לָהּ וְעֵץ הַיָּדָע כָּל־עֹרָהּ חִטָּה וַיִּצְוֵהוּ לֵאמֹר אֵלֶּכָּה וְאָכַלְתָּ מִכָּל עֵץ הָעֵדֶן מִחוּץ לָהּ וְעֵץ הַיָּדָע כָּל־עֹרָהּ חִטָּה

Et serpens callidior erat cunctis animantibus campi, quæ fecerat Dominus Deus.

² והיית הוה ערס מכל חית ברא רי עבר " אלחם. *Et serpens erat callidior cunctis bestiis agri quas fecit Dominus Deus.* Targ. Chald. Onkelos.

³ Ὁ δὲ ὄφης ἦν φρονιμωτάτος πάντων τῶν θηρίων τῶν ἐπὶ τῆς γῆς, ὃν ἐποίησε Κύριος ὁ Θεός.

⁴ Sed et serpens erat callidior cunctis animantibus terræ quæ fecerat Dominus Deus.

⁵ Eacrylce reo Næddne pær zeappne þonne ealle þa oþre nýtenu þe Lob xerorhte ofer eorþan.

⁶ ΠΙΣΟΨ ΔΕΝΕΟΥΣΔΑΒΕ ΠΕ ΕΒΟΛ ΟΥ-
ΤΕ ΗΙΘΗΡΙΟΗ ΤΗΡΟΥ ΕΤΧΗ ΖΙΧΕΗ
ΠΚΩΔΙ ΗΗΕΤΑΠΩΨΤ ΘΑΥΙΨΟΥ.

Serpens autem erat prudentissimus inter bestias omnes existentes super terram, quas Dominus Deus creavit.

وَالْتَعْبَارُ صَارَ حَكِيمًا مِنْ جَمِيعِ حَيَوَانَ الصُّكْرَاءِ الَّذِي

* خَلَقَهُ اللَّهُ

Et serpens factus est sapientissimus præ omnibus animantibus campi, quæ creaverat Deus.

⁸ وَاَنْ صَارَ بُود رَنِيرَكْتَمِي &c.

Serpens vero astutior erat omni animali agri, quod fecerat Deus.

⁹ φοβουμαι δε μηπως ως ὁ ὄφης Εὐαν ἐξηπατησεν ἐν τῇ πανουργίᾳ αὐτοῦ, οὕτω φθάσῃ τα νοήματα ὑμῶν ἀπο τῆς ἀπλοτητος τῆς εἰς τὸν Χριστόν. 2 Cor. xi. 3.— Καὶ ἐκρατῆσε τὸν δράκοντα, τὸν ὄφιν τὸν ἀρχαῖον, ὃς ἐστὶ διαβόλος καὶ Σατανᾶς· καὶ ἔδησεν αὐτὸν χίλια ἐτη. Rev. xxi. 2.

¹⁰ Πεισθεῖς γὰρ ὅτι βωσθησεται μαλλον, ἐγευσατο τῶν ἐφημερῶν καρπῶν. Apollodorus, lib. i. p. 18.

not allowable to eat, were pomegranates and apples.¹ These circumstances allude evidently to the same history to which Sanchoniathon alludes, when he tells us that Æon, the wife of Protogonus, discovered the fruit that grows on trees.² And thus Tibullus tells us that Osiris, whom he identifies with Dionysus, was the discoverer of fruit :

Primus aratra manu solerti fecit Osiris,
Et teneram ferro sollicitavit humum.
Primus inexpertæ cominisit semina terræ,
*Pomaque non notis legit ab arboribus.*³

The same event was figured in the fable of the golden apples that were kept in the garden of the Hesperides, another type of Paradise. And in Hyginus we have a curious story relating to them: Juno, he tells us, placed the tree of golden apples in her garden near Mount Atlas; but, when the daughters of Atlas often plucked the fruit, she placed the dragon there to guard them.⁴ Erastothenes tells us, from Pherecydes, that at the marriage of Jupiter and Juno, (who were but Dionysus and Proserpine under another name) the other gods presenting gifts to the bride, the earth brought the tree of golden apples, which was ordered to be planted in the garden of the gods.⁵ There is an Etruscan vase in the Hamiltonian collection, which is described as "Hercules and his companions in the gardens of the Hesperides."⁶ On it we perceive the tree with the serpent twined around, and Hercules in a sitting posture near it: two females stand beside the tree; one of whom, not Hercules, has plucked the fruit, and holds it in her hand.

¹ Παραγγελλεται γαρ και Ελευσινι απεχεσθαι και κατοικιδίων ορνιθών και ιχθύων, και κυμάτων, βοίας τε και μηλων, κ. τ. λ. Porphyg. de Abstin. lib. iv. p. 166. Orpheus reckons amongst the symbols of the mysteries of Dionysus, the golden apples of the Hesperides.—Ὡς ὁ τῆς τελετῆς ποιητῆς Ὀρφεὺς φησιν ὁ Θρακίος

Κωνός, και ῥομβός, και παιγνία καμπεσιγνία,
Μῆλα τε χρυσεα καλά παρ' Ἑσπερίδων λιγυφώνων.

Clem. Alexand. Protrept. p. 11.

² Εὐρεῖν δε τον Λιων την ὑπο των δένδρων τροφήν. Sanchon. ap. Euseb. Præp. Ev. lib. i. p. 34.

³ Tibullus, lib. i. de Mess. v. 28.

⁴ Cujus filie (Atlantis) cum sæpius de arboribus mala decerperent, Juno dicitur hunc ibi custodem posuisse. Hygin. Poeticon Astronomicum, iii. Serpens, lib. ii.

⁵ Φερεκνῆδης γαρ φησιν, ὅτε εἰγαμεῖτο ἡ Ἥρα ὑπο Διός, φερόντων αὐτῇ των θεων δῶρα, την γῆν ελθειν φερούσαν τα χρυσεα μῆλα· ἰδουσαν δε την Ἥραν θαυμασαι, και εἰπειν, καταφυτευσαι εἰς τον των θεων κηπον, ὃς ην παρα τῷ Ἀτλαντὶ ὑπο δε των ἐκείνου παρθενων αἱ ὀφαιρουμενων των μηλων, κατεστήσῃ φυλακα τον οφιν, ὑπερ-μεγεθῆ οντα. Erastothenes, Catasterismi c. 3. Δρακων.

⁶ Hamiltonian Cabinet, vol. i. plate 127.

THE PUPIL'S METRICAL COMPANION TO HOMER;

CONTAINING

AN EXPLANATION OF THE PRINCIPLES OF
HOMER'S VERSIFICATION AND PROSODY;

AND A SOLUTION OF

ALL THE METRICAL DIFFICULTIES

OCCURRING IN

THE ILIAD AND ODYSSEY.

BY HENRY W. WILLIAMS,

AUTHOR OF "A CRITICAL INVESTIGATION OF THE VERSIFICATION
AND PROSODIAL USAGES OF THE ILIAD AND ODYSSEY," &c.

No. II. [*Continued from No. LXXVIII.*]

CHAPTER 2.—Of the Quantity of Particular Syllables in the Homeric Poems.

ALREADY has it been shown what quantity is in itself, and what are the general distinctions of syllables in reference to it. We must now consider the quantity of certain syllables in particular, and endeavor to afford the pupil sufficient directions on the subject.

1. A syllable formed by a long vowel or diphthong, excepting a final long vowel or diphthong, succeeded by an initial vowel, is in its own nature long. The following lines will illustrate this remark :

Il. A. 9. *Ἀητοῦς καὶ Διὸς υἱὸς· ὁ γὰρ βασιλῆϊ χολῶθεϊς.*

11. *Οὐνεκα τον Χρῦσῃν ἡτίμησ' ἀρήτηρα.*

To the universal application of this rule objections may be raised by some, who are disposed to recognise as genuine the present readings of such lines as those annexed :

Il. A. 156. *Καρπον ἐδηλησαντ'· ἐπεῖη μαλα πολλὰ μεταξυ.*

169. *Νυν δ' εἰμι φθιγνῶ, ἐπεῖη πολυ φερτερον ἐστιν.*

Not only, however, is it impossible to justify the usage contained in these lines, on any satisfactory principle, a position conceded even by most of those who contend for their correctness; but the usage is of such a nature, as materially to contribute, if admitted, to subvert the whole fabric of metrical science. It is therefore far more consistent to view such passages as partially corrupt, and to endeavor to restore them to purity, according to the general tenor of Homeric phraseology.

2. A syllable formed by a final long vowel or diphthong, succeeded by an initial vowel, is considered long when it does, and short when it does not receive the metrical accent; in other terms, it is considered long when it is, and short when it is not the first syllable of a foot. In explanation of this rule it will suffice to quote,

Il. A. 30. *Ἥμετερῶ ἐνὶ οἴκῳ ἐν Ἀργεῖ, τηλοθὶ πατρης.*

114. *Κουριδὴς ἀλοχοῦ· ἐπεὶ οὐ ἔθεν ἐσσι χειριων.*

As to the precise quantity of the syllable in question, it is probable that by a species of elision it loses so much of its natural length as to be unable of itself to occupy the place of a long syllable, whilst it retains so much as to place it above the bulk of short syllables, and to make it readily capable of standing for a long

one with the assistance of the accent. Some maintain that by a species of elision, it is rendered precisely equivalent to an ordinary short syllable; but the opinion stated above seems more correct in itself, and more consistent with the general prosody of the Mæonian bard.

3. A syllable formed by the coalescence of a final long vowel with a preceding short one must be invariably long. So we read,

II. A. 1. Μηνιν ἀειδε, θεα, Πηληϊάδεω Ἀχιλῆος.

B. 268. Σκηπτρου ὑπο χρυσεόν ὁ δ' ἄρ' ἔξετο, ταρβήσεν τε·

This remark is here introduced chiefly with a view of guarding the pupil against receiving as Homeric, the usage contained in the present readings of the three following lines:

II. A. 15. 374. Χρυσέῳ ἀνα σκηπτρῷ, καὶ ἐλίσσεται πάντας Ἀχαιοὺς.

Γ. 152. Δενδρεῖς ἐφεξόμενοι ὅπα λειψώσσαν ἰεῖσι.

Λ. 605. Τίπτε με κυκλήσκεις, Ἀχιλεῦ, τί σε σε χρεώ ἐμιο;

These are the only verses in the Iliad and Odyssey in which the prosodial usage referred to exists; and these can be corrected with the utmost facility, and with a great degree of certainty. See the second part. We are not therefore, on their authority, to submit to an anomaly so glaring, and of so destructive a tendency.

4. A syllable formed by the coalescence of any two vowels or diphthongs, not final, is, without exception, considered long. Thus we have,

II. E. 349. Ἡ οὐχ ἄλῃς, ὅττι γυναικας ἀναλκιδας ἠπεροπνεύεις;

Od. E. 94. Οὐποθ' ἐν ἱερωνου' ἱερῶν, οὔδε δυ' οἶω.

5. A syllable formed by a short vowel, either alone or succeeded by a single consonant, is in its own nature short. Of this rule no instances need be given; it may not however be amiss to cite the two following verses:

II. A. 12. Ἀτρεΐδης, ὅ γαρ ἡλθεῖ θῶας ἐπὶ νηῶς Ἀχαιῶν.

13. Λυσσόμενος τὲ θυγάτρά, φέρων τ' ἀπέρειοι' ἄποινα.

Occasionally a syllable of the kind now mentioned is put for a long one, in virtue of the lengthening efficacy of the ictus metricus; and many syllables belonging to this class vary greatly in length: still, generally speaking, all of them are used in poetic compositions as short syllables.

6. A syllable formed by a short vowel followed by a double letter, ξ, ζ, or ψ, or by two consonants, the former of which is not a mute, and the latter ρ or λ, is always long by position, whether the consonants be or be not in the same word with the vowel.

II. A. 3. Πόλλας δ' ἰφθίμους ψυχὰς Ἀΐδι προΐαψεν.

8. Τίς τ' ἄρ' σφωε θεῶν ἐριδι ζυνηκε μαχεσθαι;

It is to be observed that the lengthening by position ensues from the delay occasioned to the utterance, by the occurrence of two unyielding consonants: which delay, however, only takes place when one or both of the consonants are to be pronounced immediately after the vowel, and not when both are to be separated from it in pronunciation, by an intervening vocal pause. In cases of necessity, or of peculiar expedience, this rule is occasionally violated, as in the subjoined instances:

II. B. 465. Ἐς πεδίον προχεοῖτο Σκαμανδριον· αὐτὰρ ὑπο χθων.

634. Οἱ τὲ Ζακυνθον ἔχον, ἡδ' οἱ Σαμον ἀμφενεμοντο.

824. Οἱ δὲ Ζελεῖαν ἔλαιον ὑπαι ποδα νεῖατον Ἴδης.

It is easy to observe that in these three lines the proper names adverted to could not be omitted without impropriety, and could not be introduced otherwise than as they do at present stand.

7. A syllable formed by a short vowel followed by any mute and the liquid ρ,

also a syllable formed by a short vowel followed by an aspirate or soft mute and the liquid λ, is sometimes considered long and sometimes short.

II. A. 13. Λυσόμενος τε θυγάτρα, φέρων τ' ἀπερείσι' ἀπύνα.

109. Καὶ νῦν ἐν Δαναοῖσι θεοπρότεων ἀγορεύει.

609. Zeus δὲ πρὸς ὃν λεχὸς ἦν Ὀλυμπίος ἀστεροπητῆς.

Θ. 323. Ἦτοι δ' μὲν φαρέτρης ἐξείλετο πικρὸν ὄϊστον.

I. 352. Αἴγυπτίαι, ὅθι πλείστα δομοῖς ἐν κτήματα κεῖται.

Od. K. 234. Ἐν δὲ σφιν τυρὸν τε καὶ ἀλφίτα καὶ μελί χλωρον.

The principles, on which the quantity of the syllables referred to depends, may be concisely stated as follows: When a metrical pause is to be made after the syllable, it may be rendered either long or short by the vowel being united to one, or separated from both of the consonants by the pause: in other cases, still remaining longer than an ordinary short syllable, though not long enough to stand for a long one, it must, when it receives the metrical accent, be reckoned long, and when it does not, short. It is proper to apprise the pupil, that many critics are of opinion, that a short vowel followed by any two consonants must, in Homeric poetry, constitute with them a long syllable. This opinion, however, does not seem so consistent as the doctrine stated above; it disregards the important circumstance, that it is an *essential* property of all the liquids, and of ρ and λ in particular, to blend with peculiar facility their sound with that of a mute preceding; it is directly opposed to the readings of numerous verses, several of which defy probable alteration; and it must admit of very many exceptions, which, although partially justifiable, cannot be referred to pressing expedience, much less to utter necessity.

CHAPTER 3.—Of the Prosodial Figures, Elision, Synalæpha per Crasin, Synæresis, and Diæresis.

The ancient Greek poetry admitted of certain peculiarities in the recitation of different words, which have been appropriately styled “prosodial figures.” The first and most important of these is *elision*; by which a final short vowel before an initial vowel was dropped in the pronunciation, and the two words, in a measure, contracted into one. Thus in the following lines,

II. A. 32. Ἄλλ' ἴθι, μὴ μ' ἐρεθίζε, σωατερος ὥς κε νεῖαι.

33. Ὡς ἔφατ'· ἐδδείσεν δ' ὁ γέρον, καὶ ἐπειθετο μῦθῳ.

we have ἄλλ' for ἄλλα, μ' for με, ἔφατ' for ἔφατο, and δ' for δε.

Connected with the subject of elision are three particulars, which require especial notice.

1. A final υ is never elided.

2. The final ι of the dative singular of nouns of the third declension is seldom elided in epic poetry, an observance which appears to have originated in a fear lest the dative should, in the instances referred to, be mistaken for the accusative. Occasionally, however, it is found elided, as the following verses of the Iliad sufficiently attest:

II. A. 567. Ἀσπον ἰονθ', ὅτε κεν τοι ἄαπτους χεῖρας ἐφείω.¹

Δ. 259. Ἦδ' ἐν δαίτ', ὅτε περ τε γέρονσιον αἰθῶπα οἶνον.

E. 5. Ἀσπερ' ὀπωρινῷ ἐναλιγκιον, ὅς τε μάλιστα.

K. 277. Χαῖρε δὲ τῷ ὀρνίθ' Ὀδυσσεύς, ἥρατο δ' Ἀθηνη.

M. 88. Οἱ μὲν ἄμ' Ἐκτορ' ἴσαν καὶ ἄμμῳ Πουλυδάμαντι.

Π. 385. Ἦματ' ὀπωρινῷ, ὅτε λαβροτατον χεῖι ὕδαρ.

Ω. 26. Οὐδὲ Ποσειδάων', οὐδὲ γλαυκῶπιδι κορυή.

¹ The construction of the passage of which this line forms a part, has been a subject of much dispute among critics and annotators; and many have been the failures on the point. It appears, however, that the true construction is, Μη νῦν τοι ἄσπον ἰονθ', ὅσοι θεοὶ εἰς ἐν Ὀλύμπῳ, οὐ χραίσμωνσιν, ὅτε κεν ἐφείω τοι ἄαπτους χεῖρας.

3. The final diphthong *αι* is sometimes elided in cases of *peculiar expedience*; i. e. when the insertion of a particular word is of high importance to a line, and that word cannot be introduced without incurring the elision in question. Thus we read,

Il. Z. 458. Πολλ' ἀεκαζομένη κρατερὴ δ' ἐπικείσεται ἀνάγκη.

Θ. 17. Γνώσεται ἐπειθ', ὅσον εἴμι θεῶν καρτιστος ἀπάντων.

I. 397. Ταῦν ἦν κ' ἐβόλοισι, φίλῃν ποίησάμ' ἀκοῖτιν.

The usage under consideration is of very rare occurrence; and as it is in itself opposed to the general principles of Homeric poetry, it can only be justified from a superior regard to strength of meaning and force of expression. Some critics would extend a similar indulgence to the diphthong *οι*, in the monosyllables *μοι* and *τοι*: but as it is always very possible to introduce these words without eliding the diphthong, and as only two passages can be adduced in support of its elision, it is better to consider these passages as corrupted by errors of transcription, than to admit so inconsistent an usage.

Synalæpha per crasin unites a final vowel or diphthong to the initial vowel or diphthong of the following word, so that the two are blended in pronunciation. An instance of this figure may be seen in the annexed line:

Il. E. 466. Ἦ εἰσοκεν ἀμφὶ πυλῆσ' εὐ ποιήτης μαχώνται.

It is to be recollected that the syllable formed by *synalæpha* is invariably long.

Synæresis unites in pronunciation a vowel to another vowel or diphthong immediately following it in the same word; as in

Il. Θ. 42. Ὀκυπέτα, χρυσέησιν ἐθειρήσιν κομώντε.

436. Αὐταὶ δὲ χρυσεοῖσιν ἐπὶ κλισμοῖσι καθίζον.

Il. 21. ὦ Ἀχιλεῦ, Πηλεὺς νίε, μέγα φερτατ' Ἀχαιῶν.

Ω. 769. Δαερων, ἡ γαλων, ἡ εἰνατερων εὐπεπλων.

There are two points of difference between *synalæpha per crasin* and *synæresis*. The former is the union of a final with an initial vowel or diphthong; the latter the union of two vowels in the same word: the former is the union of any two vowels or diphthongs; the latter of a vowel with any succeeding vowel or diphthong.

Diaresis distributes a diphthong into its component vowels, so as out of one syllable to make two. The subjoined examples of this figure will suffice:

Il. B. 505. Οἱ θ' Ἰδοθήβας εἶχον, ἐυκτιμενον πτολιεθρον.

Γ. 314. Ἐκτῶρ δέ, Πριάμοιο παῖς, καὶ διὸς Ὀδυσσεύς.

CHAPTER 4.—Of the Power of the Metrical Accent in Homeric Poetry.

From the observations made in the first chapter, it will appear that there is an essential difference between *quantity* and *accent*; the former relating to the time occupied in the pronunciation of a syllable, and the latter to the stress of voice with which it is pronounced. There is, however, a connexion between them; since the stress of the voice constituting accent naturally produces a slight increase of length of utterance, either by contributing to protract the sound of the vowel, or by causing the consonant to reverberate in a greater or less degree. Not only so, but the accent necessarily communicates to the syllable on which it rests a peculiar and characteristic importance: and hence, if a syllable properly short, but approximating in some measure to a long one, be accented, it acquires, in consequence of its reception of the accent, sufficient prominence and force to be reckoned a long syllable. This is the foundation of the doctrine of the lengthening efficacy of the "ictus metricus;" a doctrine of high importance to the versification of numerous poets, but more especially serviceable in reference to that of Homer.—In the judgment of some, the ictus metricus, as an auxiliary to quantity, possesses an *unlimited* efficiency, and is capable of rendering long any short syllable, whatever be its precise degree of length: this opinion, however, seems scarcely reconcilable with the mode of the operation of the ictus, and with seve-

ral important facts relative to its use in the Iliad and Odyssey. We proceed, then, to specify those cases, in which it should appear its lengthening power was allowed by Homer.

1. When a final long vowel or diphthong immediately precedes a word beginning with a vowel, its quantity, as being long or short, depends on its reception or want of the metrical accent. On this particular see the second chapter.

2. A syllable formed by a short vowel followed by any mute and the liquid β, or by an aspirate or soft mute and the liquid λ, is considered long when it does, and short when it does not receive the ictus metricus. On this particular, also, the reader is referred to the second chapter.

3. A syllable in the beginning or middle of a word, formed by a short vowel followed by a single consonant, may be used as the first syllable either of a dactyl or of a spondee, through the power of the ictus metricus: as in

- II. A. 20. Παιδα δ' ἔμοι λυσάτε φίλην, τα δ' ἄποινα δεχέσθαι.
Δ. 155. Φίλε κασιγνήτε, θάνατον νυ τοι ὀρκε' ἔταμνον.

X. 379. Ἐπειδὴ τονδ' ἀνδρα θεοὶ δαμάσασθαι ἔδωκαν.

Agreeably to this rule we have ἄθανατος, ἄπονέεσθαι.

4. In the beginning or middle of a word, a short syllable formed by a short vowel not followed by a consonant, is sometimes used as the first syllable of a dactyl: as in

- II. A. 337. Ἄλλ' ἄγε, Δίογενες Πατροκλείς, ἔξαγε κούρην.

A. 541. Ἐρχεῖ τ', ἄορι τε, μεγαλοῖσι τε χερμαδιοῖσιν.

This usage is, however, of very rare occurrence; and it seems never to have been resorted to where it could be at all avoided. Some verses in which it is at present found, have probably been corrupted by the mistakes of transcribers.

5. At the end of a word, a short syllable composed of a short vowel followed by a consonant may be lengthened by the ictus metricus, both in the dactyl and in the spondee. Thus we have

- II. Γ. 60. Αἰεὶ τοι κραδίη, πελεκὺς ὥς, ἔστιν ἄτερης.
310. Ἡ ῥα, καὶ ἐς διφρον ἄρνας θεοὶ ἰσοθεοὺς φως.
Z. 462. Ὡς ποτε τίς ἔρεεν' σοὶ δ' αὖ νεὼν ἔσσεται αἰγός.
495. Ἴππουρίν' ἀλοχὸς δὲ φίλῃ οἰκόνδε βεβήκει.

With the exception of ἐκ and οὐκ, no genuine Greek word terminates in any consonant but σ, ν, or ρ: which letters, together with λ, μ, and δ, reverberate when accented with greater force than others. Several lines which appear to furnish the case above mentioned, can be aptly and probably altered.

6. A short syllable formed by a final short vowel before a word beginning with a consonant, can be employed as the first syllable of a dactyl: as in

- I. Δ. 155. Φίλε κασιγνήτῃ, θάνατον νυ τοι ὀρκε' ἔταμνον.
E. 156. Ἀμφοτέρω, πατέρϊ δὲ γούον καὶ κηδεά λυγρὰ.
525. Ζαχρεῖων ἄνεμων, οἵτε νεφεα σκιοεντα.
T. 434. Οἶδα δ', ὅτι συ μὲν ἐσθλὸς, ἐγὼ δὲ σεθεν πολὺ χεῖρων.

With respect to this and the third case specified, it may be observed that the instances are very rare in which the consonant is not one of the six reverberating letters before enumerated.

7. A short syllable formed by a final short vowel before a word beginning with β, σ, λ, μ, ν, or δ, can be used as the first syllable of a spondee, in virtue of the lengthening power of the metrical accent. So we read,

- II. Δ. 118. Αἶψα δ' ἐπὶ νευρῇ κατεκοσμεῖ πικρὸν ὄιστον.
379. Καὶ ῥα μαλ' ἄλυσσοντο δόμεν κλείτους ἐπικούρους.
E. 308. Ὡς δ' ἀπὸ βύων τρηχὺς λιθὸς' αὐτὰρ ὄγ' ἤρως.

II. E. 574. Τῷ μὲν ἄρα δειλῷ βαλετὴν ἐν χερσὶν ἔταιρων.

Θ. 392. Ἦρῃ δὲ μαστίγι θοῶς ἐπεμαίετ' ἄρ' ἵππους.

Od. A. 218. Οὐ γὰρ ἐτί σαρκας τε καὶ ὄσπεα ἴβες ἔχουσιν.

From the above remarks on the influence of the ictus metricus on Homeric versification, the three following negative propositions necessarily result :

1. In the beginning or middle of a word, a short vowel, followed immediately by a long vowel or diphthong, as in *δλοῖσι*, cannot be employed as the first syllable of a spondee.

2. A short final vowel preceding a word beginning with any consonant but *β*, *σ*, *λ*, *μ*, *ν*, or *δ*, as in the expression *κρατεῖ γε*, cannot be used for the first syllable of a spondee.

3. A short final vowel preceding a word beginning with a vowel, as in the expressions *φιλε ἔκυρε*, *Διὶ ὥς*, cannot stand for the first syllable either of a dactyl or of a spondee.

The usages disallowed in these propositions are of so extravagant a nature as not to be easily reconciled with Homer's general prosody : they are indeed countenanced by a few lines, and supported by the authority of a few critics ; but on the one hand these lines admit of an easy and satisfactory alteration, and on the other the weight of critical influence is decidedly against them.

Here it may be necessary to add, that the power of relatively lengthening a syllable naturally short, attaches *exclusively* to the ictus metricus. Some writers on metrical science, indeed, have spoken of the *cæsura*, or rather the *cæsural pause*, as capable of giving an increase of length to a short syllable ; it does, however, still remain to be shown, in what manner a pause made after a syllable can add length or give prominence to that syllable considered in itself. On this point Mr. Grant properly observes, in his " *Institutes of Latin Grammar*," " *Pause and protracted utterance differ from each other as much as silence and sound.*" Others have perplexed themselves and their readers by attempting to assign the power in question to the *prosaic* accent also : an opinion utterly inconsistent with the principles of poetic recitation, according to which the *prosaic* accent does, in poetry, give place to the metrical. Others, again, have represented it as possible for a short vowel before a liquid, even when it is not in *cæsura*, and does not receive the metrical accent, to constitute a long syllable ; but as no reverberation takes place when no ictus falls on the consonant, this usage does not admit of any vindication. Unless, therefore, we are prepared to ascribe to Homer *poetic licentiousness*, in other words, a carelessness equally unjustifiable and offensive, we must assign to the metrical accent *solely* the privilege of enabling a syllable properly short to occupy the place of a long one. There are, indeed, several passages in the *Iliad* and *Odyssey*, read as they are at present, which tend to impugn this decision ; but these are rather to be considered as having been partially corrupted, than as furnishing sufficient evidence against the legitimate conclusions from the Homeric writings viewed generally.

PART 2.—Containing, *A Solution of the Metrical Difficulties occurring in the Iliad and Odyssey.*

In the course of perusing the *Iliad* and the *Odyssey*, the reader will meet with several verses, the present readings of which are at variance with the rules laid down in the former part of this treatise : nor is it at all surprising that metrical errata should be found in poems, composed at the distance of a period of about three thousand years. Verses will also be found which, though in accordance with these rules, require particular illustration ; and hence it has appeared necessary to furnish the pupil with corrections of the metrical inaccuracies, and with explanations of the metrical peculiarities, occurring in the two poems. The illustrative remarks will comprise,

1. Notices of all the instances in the first book of the *Iliad* of the lengthening

efficacy of the ictus metricus, excepting those which belong to the first two cases specified in the fourth chapter of the first part.

2. Notices of all the remarkable examples of the several prosodial figures throughout both compositions.

The proposed corrections of erroneous readings will, for the most part, be deduced from a simple transposition of words, or derived from one of the following conjectural, but highly probable theories :

1. *The theory of the particles* : which supposes that in the first transcription of the Homeric poems, certain marks, intelligible to the parties for whom the copies were designed, were employed for the particles *επα*, *αρ*, *βα*, and *γε* : and that of these marks the primitive transcribers occasionally lost sight, as also that sometimes, when their spirits were fresh, they treated the insertion of the particles themselves and the use of the marks with indifference. The particles mentioned, it is to be observed, are not essential either to the sense or to the grammatical construction, but only serve to add emphasis ; the first three positively, and the last comparatively, to the word or expression with which they are connected. For a full and explicit statement of this theory, and of the circumstances on which it is founded, the reader is referred to the "Critical Investigation of the Versification and Prosodial Usages of the Iliad and Odyssey," or to an extract from it in the 75th number of the *Classical Journal*.

2. *The theory of the pronouns*. This designation is given to the hypothesis, that in the primitive transcription of Homer's writings, the pronominal form of was written both for itself and for *τοι*, *ε* for *εε*, &c. ; also *μεν* both for itself and for *εμεν*, &c. ; and the adjective pronoun *ος* for *εος*, throughout its several genders, numbers, and cases : the transcribers trusting to the guidance of the metre, which was no doubt perfectly understood by the individuals for whose use the copies were intended, as to the choice of the one or the other of these forms.

These two theories, together with an occasional transposition of words, as before observed, will supply us with probable emendations of most of the lines which are, at present, depraved by metrical errors ; but even supposing that no very probable emendations of the lines in question could be offered, still they could scarcely be considered of sufficient force to invalidate the conclusions drawn from Homer's general practice. In reference to the alterations that will be proposed, it is proper to observe, that on a subject so difficult and obscure as the correction of verses, *great probability* is all that can be attained by critical deduction.

ILIAD.—Book I. A.

Vs. 1. Πηληϊάδεω. Synæresis.

4. *κνεσσιν* is here used for *κνεσιν*, in virtue of the lengthening efficacy of the ictus metricus, which in this instance rests particularly on the consonant. The pupil must remember that the metrical accent only causes the consonant to reverberate, never to be actually doubled in pronunciation.

7. Ἀχιλλεύς for Ἀχιλεὺς. Ictus metricus.

14. Ἀπολλωνος. Ictus metricus.

15. The present reading of this line has been already condemned on account of the prosodial usage,—*χρυσέῳ ἄνα*. We should probably write,

Σκηπτρῷ ἄνα χρυσεῶν καὶ ἐλισσέτο παντὰς Ἀχαιοὺς.
similarly to the authenticated lection of B. 268.

18. θεοὶ δοῖεν. Synæresis.—20. λωᾶτε. Ictus metricus.

21. Ἀπολλωνα. Ictus metricus.

27. In all probability the second *η* in this verse should be written *η̃*, by elision for *ηε*. As it now stands, the second rule on the quantity of particular syllables is violated by it.

33. ἔδδεισεν for ἔδδισεν. Ictus metricus.

39. Probably the particle *γ* should be inserted after *Σμινθευ*, in order that the rule relative to the quantity of a final long vowel or diphthong before an initial vowel may be preserved inviolate.

40. Write ἦ' εἰ δῆ.

44. It may be that *Ὀλύμπιο* is here improperly put for *Ὀλύμπιο*, the first syllable of this being considered long in virtue of the lengthening power of the metrical accent.

45. ἀμφορεφᾶ τε φαρεττην. Ictus metricus.

51. βελῶς ἐχευεukes. Ibid.

54. καλεσσάτο for καλεσάτο, and Ἀχιλλεύς for Ἀχιλεὺς, by the power of the ictus metricus.

58. Ἀχιλλεύς for Ἀχιλεὺς. Ictus metricus.

62. ἐρειομεν for ἐρεομεν, by the metrical accent. This word is to be considered as the first person plural of the imperative mood.

64. In the Homeric writings we repeatedly find both *τοσσος* and *τοσος*, *δσος* and *δσος*, *μεσσος* and *μεσος*; and it is natural to conceive that the words were originally *τοσσος*, *δσος*, and *μεσσος*, and that in the age of the Mæonian bard, the practice of omitting one *σ*, a practice universal in later periods, had commenced. In like manner we have *ἐκτοσθε*, the *θε* being appended to the adverb *ἐκτος*; also *ἐκτοθε*, as in *Od. A. 132. N. 100. ὅπισθε* from *ὅπισω*; also *ὅπιθε* by the omission of the *σ*, as in *Il. A. 197. Π. 791*. We may also refer to the first person plural of the passive, originally in *μεσθα*, just as the second person in *μεσθε*, but afterwards shortened into *μεθα*; both of which forms are found in Homer's poems.

70. ἐσσομενα for ἐσομενα. Ictus metricus. So also in *ὅς ἦδη*.

71. νηεσσ' for νηεσ'. Ictus metricus.—74. Διῖ φιλε. Ibid.

79. For *καὶ οἱ*, substitute *καὶ ἐοι*.

82. τελεσση for τελεση, by the metrical accent.

83. στηθεσσιν for στηθεσιν. Ibid.

84. Ἀχιλλεύς for Ἀχιλεὺς. Ibid. So likewise in *vss. 121. 131. 148*.

85. θεοκροπιῶν, ὁ, τι. Ictus metricus.—86. Ἀπολλωνα, Διῖ φίλον. Ibid.

108. ἐτελεσσας for ἐτελεσας. Ibid.

117. βουλομ' ἐγω. Elision of the diphthong *αι*.

141. ἐρυσσομεν for ἐρυσσομεν, by the metrical accent.

143. θειομεν for θεωμεν. Ibid.

145. Ὀδυσσεὺς for Ὀδυσσεύς. Ibid. The second *η*, if not the first also, should be written *ῆ*, for *ῆε*. This remark will apply likewise to *vs. 151*.

156. The common reading of this verse has been censured in the second chapter of the first part. Little doubt can exist that the original lection was,

Καρπον ἐδηλησαντ'· ἐπεὶ ἄρ' μαλα πολλὰ μεταξυ,

since the expression *ἐπεὶ ἄρ'* is found in *Il. Θ. 269. I. 409. P. 658. Ω. 42. 288.; Od. A. 231. O. 389. P. 185. Υ. 86. Ψ. 258.* and numerous other lines.

168. ἔρχομ' ἐχων. Elision of the diphthong *αι*.

169. For *ἐπειη* read *ἐπεὶ ἄρ'*.

180. Μυρμιδονεσσιν for Μυρμιδονεσιν, by the ictus metricus.

185. The expression *ὄφρ' ἐν εἰδης*, in this verse, involves a violation of our rule respecting the quantity of a final long vowel or diphthong before a vowel. In all probability, *ἐν* should be distributed into two syllables, *ἐν*, by diæresis.

189. As *στηθεσσιν* can be rightly put for *στηθεσιν* only in virtue of the lengthening efficacy of the metrical accent, so its use at the commencement of this line is utterly unjustifiable. The verse can be conveniently emended by the insertion of the preposition *ἐν*, thus,

Στηθεσιν ἐν λαπιοισι διανδιχα μερμηριζεν.

193. As this line now stands, an amphibrach or trochee occurs for the first foot;

ἕως ὃ, or ἕως ὅ. Certain, however, it is, that some error does exist in it, and highly probable that the true reading is,

Ἔως ὅγε ταυθ' ὤρμαινε κατα φρενα καὶ κατα θυμον.

205. ὄλεσθ for ὄλεσθ. Ictus metricus.—213. παρεσσεται for παρισεταί. Ibid.

215. Ἀχιλλεύς for Ἀχιλεὺς. Ibid.

216. It cannot be denied that the second syllable of ἐρνομαι is usually short in the Homeric writings; and we must therefore, to be consistent, consider it to be so naturally. It is doubtful, also, whether there ever existed such a verb as εἰρνομαι: so that on all hands the vulgar lection of this verse appears to be partially erroneous. We can write,

Χρη μὲν σφωῖτερον γε, Θεα, ἔπος ἐξερυσσασθαι.

226. πολεμῶν ἅμα. Ictus metricus.—227. ἀριστησσω for ἀριστησιν. Ibid.

233. ἐπὶ μέγαν. Ibid.—235. ὄρесси for ὄρεσι, by the metrical accent.

239. ἔσσεται for ἔσεται. Ibid.

244. χωμενὸς δτ' ἀρίστον. Ictus metricus.—265. ἀθανάτοισι. Ibid.

277. This line is generally read Μητε σὺ, Πηλεΐδῃ, 'θελ': so for synalæpha per crasin to take place between Πηλεΐδῃ and 'θελ'. It is, however, far from being certain that Homer did not employ the dissyllable θελω.

283. λίσσασθ' Ἀχίλλῃ μεθεμεν. Elision of the diphthong αι, and ictus metricus.

288. πάντεσσι for πάντεσι. Ictus metricus.

294. δ, τι κεν εἰποις for δ, τι κεν εἰποις. Ibid.

307. For καὶ οἷς read καὶ ἑοῖς.—315. Ἀπολλωνι. Ictus metricus.

322. Πηληϊάδew. Synæresis.

325. πλεονεσσι for πλεονεσι, by the metrical accent.

333. For ἐγνw ᾗσιν substitute ἐγνw ἐήσιν.—337. Διογενες. Ictus metricus.

342. The present reading of this line is opposed to the first of our three negative propositions relative to the power of the metrical accent: ἡ γὰρ δγ' ὀλόγησι. By a simple transposition we obtain the following elegant and correct lection:

Τοῖς ἄλλοις.—ἡ γὰρ ὀλόγησιν δγὲ φρεσὶ θνεί.

343. It should appear that the σ in προσω, as being derived from προ, cannot be arbitrarily doubled, but only reverberate in pronunciation when the first syllable receives the accent. If this opinion be correct, some alteration of this verse is necessary; and we shall not perhaps err in proposing,

Οἶδε τι οἶδε νοῆσαι ἅμα ῥα προσω καὶ ὀπισσω.

344. ὀπῶς for ὀπws. Ictus metricus.

358. βενθεσσω for βενθεσιν. Ibid.

368. δασσαντο is the third person plural of the first aorist indicative of δαζομαι, which is, in the Homeric writings, ἐδασσαμην or ἐδασαμην, δασσαμην or δασαμην. It is most likely that the future of verbs in αἶω and ἰῶ originally ended in ασσω and ἰσσω; and that one σ was in process of time omitted.

370. Ἀπολλωνος. Ictus metricus. So likewise in vs. 373.

374. See on vs. 15.—394. Διῶ λισαί. Ictus metricus.

406. ὑπεδδῖσαν for ὑπεδῖσαν, by the metrical accent.

408. Τρῶεσσιν for Τρῶεσιν. Ibid.—416. μαλᾶ δην. Ictus metricus.

430. Ὀδυσσεύς for Ὀδυσσεύς, and in vs. 435. προερυσσαν for προερυσαν, by the power of the ictus metricus.

437. ἐπὶ ῥήγμινι. Ictus metricus.—438. Ἀπολλωνι. Ibid.

440. Ὀδυσσεύς for Ὀδυσσεύς: in vs. 485. ἐρυσσαν for ἐρυσαν: and in vs. 486. τανυσσαν for τανυσαν, by the metrical accent.

489. Πηλεός or Πηλεws. Synæresis.—495. ἐφετμεων. Ibid.

503. ἀθανάτοισι. Ictus metricus. So likewise in vs. 520. 525. 530.

505. Here ἐμοί is to be substituted for μοί, by which means the line will be made to consist with our second rule on the subject of quantity.

509. Τρῶεσσι for Τρῶεσι, by the ictus metricus. So also in vs. 521.

515. ἐπί θεος. Ictus metricus. In the latter part of this verse ὀφρ' εὐ εἶδω is to be substituted for ὀφρ' εὐ εἶδω.

523. τελεσσω for τελεσω, by the metrical accent.

546. ἔσοντ', ἄλοχφ. Elision of the diphthong αι.

559. πολεας. Synæresis.—568. ἔδδαισεν for ἔδαισεν. Ictus metricus.

573. ἔσσεται for ἔσεται. Ibid. So also in vs. 583.

599. μακαρεσσι for μακαρεσι. Ictus metricus.—606. ἐβᾶν οἶκονδε. Ibid.

Book II. B.

Vs. 4. πολεας. Synæresis.—96. δε σφεας. Ibid.

131. πολλῶν ἐκ. Ibid.

145. The present reading of this verse involves a violation of our second rule on the subject of quantity: ποτονὺ Ἰκαριοιο. The emendation adopted by most critics is,

Ποτον τ' Ἰκαριοιο, τα μὲν τ' Εὐρος τε Νότος τε.

184. δς οἱ δπηδει. Ictus metricus. Probably the Homeric expression was δς ῥ οἱ δπηδει.

205. ἀγκυλομητω. Synæresis. So also in vs. 319.

231. For ἦ must be here substituted ἦ', by elision for ἦε.

253. For ἦ εὐ, ἦε κακως, we should probably write ἦ' εὐ, ἦε κακως.

262. In order to preserve metrical propriety, the particle γ' should be inserted in this line between αἶδω and ἀμφικαλυπτει.

264. This line labors at present under a similar inaccuracy to that existing in Il. A. 189. It is in the highest degree probable that the primitive reading was,

Πεπληγως ἀγορηθεν ἄεικεσι ῥα πληγησιν.

294. εἰλωσιν. Synæresis.

296. νεμεσιζομ' Ἀχαιοις. Elision of the diphthong αι.

332. Insert the particle γ' between αὐτου and εἰσοκεν.

366. κατα σφεας. Synæresis.—367. γνωσσαι δ' εἰ. Ibid.

475. διακρινεωσιν. Ibid.—490. χαλκεον δε μοι. Ibid.

510. In this verse εἰκοσι is to be replaced for εικοσι.

518. The second syllable of Ἰφίτος is short in other verses of the Homeric poems, and in all probability should be so always. As it respects the correction of the present line, there is no emendation which we can recommend with perfect satisfaction to the juvenile reader: the following, however, may be considered probable:

Ἰφίτου ἄρ νῆες μεγαθυμου Ναυβολιδαο.

537. Ἰστιαίαν. Synæresis.—566. Μηκιστεως. Ibid.

651. The final vowel of Ἐνναλιφ must be made to coalesce with the first syllable of ἀνδρειφορτη by synaesthesia per crasin.

704. ἄλλα σφεας. Synæresis.

718. For τοξων εὐ εἶδω must be substituted τοξων εὐ εἶδω, by a diæresis of the diphthong εὐ. A similar alteration is necessary in vs. 720.

731. In Il. Δ. 194. and A. 517. the penultimate of Ἀσκληπιος is used as a short syllable; and as there is no prosodial principle to authorise the change of quantity in this verse, so the present reading of it must be considered erroneous. Several emendations have been proposed; but the most probable appear to be,

Των αὐθ' ἠγγεισθην Ἀσκληπιου ἄρ δυο παιδε,

and Ἀσκληπιου ῥα δυο.

748. Read εἰκοσι for εικοσι.

781. The metrical inaccuracy occurring in this verse, Δῦ ὥς, may be easily remedied by the insertion of ῥ between the words in question.

811. πολεος. Synæresis.—823. Read μαχης εὐ εἶδοτε.

824. The circumstance of the short vowel in *δε* continuing short before *Ζελεῖαν*, is justifiable on the ground of necessity. This remark will suffice for other similar usages.

832. The present lection of this verse is opposed to our third negative proposition relative to the efficacy of the metrical accent. Most probably we should write *οὐδὲ εἰς* instead of *οὐδὲ οὐς*, on the theory of the pronouns; in which case the two *ε*'s must be made to coalesce, according to the figure *synalæpha per crasin*.

BOOK III. Γ.

Vs. 24. The second *ἦ* should be changed to *ἦ*.

27. *θεοεῖδα*. Synæresis.—64. *χρυσῆς*. Ibid.—101. *ἡμεῶν*. Ibid.

109. The propriety of using the word *προσσω*, when the first syllable does not receive the metrical accent, has been previously questioned in the remark on A. 343. If the opinion there advanced be well-founded, it is most likely that the primitive reading of this line was,

Οἷς δ' ὁ γερὼν μετρησιν, ἅμα ῥα προσω καὶ ὀπισσω.

152. The common lection of this verse has been already proscribed on account of the extravagance of the prosody, *δενδρέφ' ἐφεζόμενοι*. In all probability the preposition should be erased from the latter word, so as to leave *δενδρεφ' ἐζόμενοι*.

172. This line must present more than ordinary difficulty to the youthful student, since the prosody of it is very far removed from that of Homer's verses considered collectively. No impropriety, however, will exist in it, if we only insert the particle *ῥ'* after *φιλε*, thus,

Αἰδοῖος τε μοι ἔσσι, φιλε ῥ' ἔκυρε, δεινὸς τε.

246. Metrical accuracy requires the insertion of *ῥ'* between *καὶ* and *οἶνον*. The expression *καὶ ῥα* is very frequently in the Homeric poems.

254. *μαχησόντ' ἀμφι* is here written for *μαχησονται ἀμφι*; the final diphthong and the initial vowel coalescing, according to the figure *synalæpha per crasin*.

273. *κεφαλῶν*. Synæresis.

306. As this verse is at present found, an elision of the diphthong *αι* takes place in it; *τλησὸν' ἐν ὀφθαλμοῖσιν δρασθαί*. It is likely, however, that the preposition *ἐν* formed no part of the original line, since the simple phrase *ὀφθαλμοῖσιν δρασθαί* is equally elegant and forcible with the one, *ἐν ὀφθ. δρ.*

357. If the common reading of this line be correct, it furnishes a striking instance of the power of the metrical accent; *δια μὲν ἀσπίδος*. It may be however, as the learned Heyne remarks, that the particle *ἀρ'* originally followed *μὲν*, and that *δια* became a monosyllable in pronunciation by synæresis.

387. According to our second rule on the subject of quantity, the relative pronoun *ἣ* cannot consistently remain long in thesi before *οἱ*; and we should therefore substitute *εἰροκομφ, ἣ ἔοι*.

392. Read *καὶ ῥ' εἰμασιν*.

394. *Synalæpha per crasin* takes place in the expression, *ἐρχεσθ' ἦε*, rather *ἐρχεσθαι, ἦε*.

450. *θεοεῖδα*. Synæresis.

457. *φαίνεται ἀρηφίλου*. Elision of the diphthong *αι*.

BOOK IV. Δ.

Vs. 3. *χρυσείοις*. Synæresis.—18. *οἰκείοτο*. Ibid.

56. The expression *ἐπεὶ ἀρ'* is to be here substituted for *ἐπειη*. See the remark on II. A. 156.

74. *ἀγκυλομητεω*. Synæresis.

86. This verse does not at present afford an instance of the usage disallowed in the third negative proposition relative to the power of the ictus metricus; *ἦ δ' ἀνδρὶ ἱκελη*. Probably the particle *ἀρα* should be inserted between *δ'* and *ἀνδρὶ*, thus,

Ἢ δ' ἀρα ἀνδρ' ἱκελη Τρωῶν κατεδυσαθ' ὁμίλον.

111. χρυσην. Synæresis.—113. σάκεα. Ibid.
 135. It may be that the poet gave, δια μὲν ἄρα ζῶστηρος, so for δια to be pronounced as a monosyllable. See on Γ. 357.
 196. For εὐ read by diæresis, ἐϋ. So likewise in vs. 206.
 235. ἔσσετ' ἄργος. Elision of the diphthong αι.
 265. Instead of αὐ, which coming immediately before Ἴδμενευς in thesi, violates a well-known prosodial rule, we should here read either αὐτ' or αὐ β'.
 271. ἔσσετ', ἐπει. Elision of the diphthong αι.—278. φαίνεται ἰον. Elision of the diphthong, αι.

284. καὶ σφέας. Synæresis. So also in vs. 337.
 307. For ἐπει substitute ἐπει ἄρ'.
 310. The diphthong εὐ should be here also separated into two syllables by the figure diæresis.
 341. This is the only verse in both the Homeric poems in which the final diphthong οι in τοι suffers elision; and surely it cannot be argued that its elision is here in any degree necessary or advantageous. Two probable emendations have been proposed; the former, σφῶν μεντοι ἐπεικε; the latter, σφῶν μεν β' ἐπεικε.

412. To avoid prosodial inconsistency we must write,

Τεττα, σιωπῇ γ' ἦσο, ἔμφ' δ' ἐπιπειθεο μυθῷ.

456. Instead of γενεῶ ἱαχη, we should undoubtedly read γενετο β' ἱαχη.
 473. It may appear to the pupil that the diphthong υι of υἱόν in the expression Ἀσθεμιωνος υἱόν, is here shortened contrary to our first rule respecting the quantity of different syllables: but it is most likely that the word υἱός was originally uttered as a trisyllable ὕϊς, and thence contracted both into υἱός and ὕϊς. If this hypothesis be tenable, no prosodial difficulty can exist in the case of this or any similar line.

506. Without doubt the particle β' should be introduced between μεγα and ἱαχον.

BOOK V. E.

- Vs. 7. For ταῦν οἱ πυρ we should evidently substitute τοιοντοῖοι πυρ.
 11. Read μαχῆς ἐϋ εἰδοτε.—16. Τυδεΐδew. Synæresis.
 24. In this line, as in vs. 7, τοι is to be substituted for οἱ.
 33. The final diphthong of μαρνασθαι coalesces with the initial ο of οἰκότεροιαι, by the figure synalæpha per crasin.
 53. For ἄλλ' οὐ οἱ read ἄλλ' οὐ τοι.—60. Ἀρμονιδew. Synæresis.
 71. On the theory of the pronouns we should here substitute ποσεί ἐφ for ποσεί ὧ, so for the final ι to be united in pronunciation to the initial ε. Instances of the coalescence of the vowels ι and ε may be seen in Od. E. 94. P. 181. Ψ. 281.
 86. δμῖλτοι. Synæresis.—90. ἐριθηλεων. Ibid.
 92. In all probability the particle β' should be inserted in this line between αὐτον and ἔργα; by which means the second rule on the subject of quantity will be preserved inviolate.
 151. ἄλλα σφέας. Synæresis.
 215. Instead of φαίνω ἐν πυρι, which is contrary to rule, we must read either φαίνω γ' ἐν πυρι, or φαίνω ἐνι πυρι. The former seems to be the preferable emendation.
 245. Read τοῶν ἐϋ εἶδως.—270. For οἱ substitute τοι.
 302. The particle β' should be introduced between σμερδαλεα and ἱαχον.
 343. It appears that the letter β' by elision for βα, has been omitted in two several places of this line; which is, in consequence, disgraced by two metrical errors. We should probably read,
 Ἥ δε μεγα β' ἱαχουσα ἀπο β' ἐο καββαλεν υἱον.
 349. ἡ οὐχ ἅλις. Synalæpha per crasin.
 358. In the common reading of this verse, the short final α of πολλὰ is made

long in thesi before a single consonant; an usage contrary to every principle of just prosody. The line seems to have been originally,

Πολλὰ γε λισσομένη, χρυσάμπικας ἦτεν ἱππους.

371. Read *θυγατέρα ἔην*; so for the final α of the former word and the initial ε of the latter to coalesce by synalœpha per crâsin. These vowels are united by synœresis in Il. Ω. 769.

387. χαλκῆρ. Synœresis.—425. χρυσῆν. Ibid. So also in vs. 427. χρυσῆν.

466. ἡ εἰσοκεν. Synalœpha per crâsin.

487. This verse must be considered incorrect in two particulars; since both the dual number, ἄλonte, is applied to more than two individuals, contrary to all grammatical accuracy; and the two short syllables—*νου α*—are used for a spondee, contrary to every idea of metrical consistency. The most probable emendation is,

Μηπας, ὡς ἀψισι λινου βα παραγρου ἄλontes.

534. Αἰνεῖω. Synœresis.—549. Read *μαχῆς ἐν εἶδοτε*.

576. As the last syllable of Πυλαίμενεα is naturally short, it is most probable that the particle β' originally stood between that word and ἐλετην.

612. The common reading of this line furnishes an instance of a diphthong improperly shortened in the middle of a word; *Σελαγον νιον*, δς β' ἐνι. There can be little doubt that the expression of Homer was, *Σελαγον υἱ'*, δς β', the syllable υἱ' being employed by elision for *νία*.

666. The prosodial inaccuracy occurring in this verse, *μηρον ἔξερσαι*, can be easily and satisfactorily remedied by the insertion of γ' between the words specified.

685. We should, in all probability, read here, *κεῖσθαι β'*, ἀλλ'.

695. For *ὅς οἱ φίλος* substitute *ὅς ἐοι φίλος*.—704. παῖς. Diœresis.

724. χρυσῆν. Synœresis. In like manner we have in vs. 727. χρυσεῖσι.

818. ἐφετμεων. Synœresis.

827. The edition of Heyne has here,

Μητε συ γ' Ἀρηα τον δειδιδι, μητε τιν' ἄλλον

a lection objectionable on various grounds, and utterly inadmissible on account of the short quantity of the final α of Ἀρηα. The reading of Clarke and Barnes does not involve any metrical impropriety; but even this is inferior to the very elegant and forcible one of some other editions,

Μητε συ γ' Ἀρεα τονδ' ἐτι δειδιδι, μητε τιν' ἄλλον.

899. The usual reading of this verse is opposed to our second regulation concerning the quantity of different syllables; inasmuch as the final diphthong εἰ in ἀνωγει remains long in thesi before ἰησασθαι. We shall, however, be relieved from all difficulty by adopting the lection of some other editions, *Παιπον' ἀνωγε μιν ἰησασθαι*.

Book VI. Z.

Vs. 46. Read *ζωγει ἀρ'*, Ἀτρεος.

62. Insert the particle β' between ἀπο and ἐθεν.

81. This verse, read as at present, furnishes us with an example of a short syllable used as a long one, when it does not receive the metrical accent; *ἐποιχομενοι, πρίν αὐτ'*. On the theory of the particles we may safely introduce γ' after *πριν*, this emendation being directly supported by Il. A. 98. Σ. 189, 190. X. 266. and numerous other lines.

91. For *καὶ οἱ* substitute either *καὶ β' οἱ* or *καὶ ἐοι*.

96. The particle γ' should be inserted between ἀποσχῇ and Ἰλιου.

130. The expression *Δρυαντος νιος* is to be uttered as *Δρυᾶντος νιος*. See the observation on Δ. 473.

150. Read by diœresis, *ὀφρ' ἐν εἶδης*.—157. For *αὐταρ οἱ* read *αὐταρ ἐοι*.

165. In this line we have the second and last instance in the Homeric poems of the elision of the diphthong αἰ; and it certainly appears that its elision in this line is far from being either necessary or expedient. Instead of *ὅς μ' ἔθελεν* . . .

οὐκ ἐθέλουσιν, we may perhaps write *ὅς θελε μοι . . . οὐκ ἐθέλουσιν*; but the emendation of Bentley appears to be even preferable, viz.

'Ὅς μ' ἐθέλει φιλοτῆτι μνημεῖται οὐκ ἐθέλουσαν.

192. Read *θυγατέρα ἔην*.—220. *χρυσέων*. Synæresis.

264. For *μη μοι οἶνον* substitute *μη ἔμοι οἶνον*.—277. See on vs. 96.

320. *χρυσέος*. Synæresis.

362. The *s* in *Τρῶες* is here improperly repeated, the syllable not receiving the metrical accent. There is no reason why we should not write *Τρῶεσιν, οἱ μὲν*.

378. The *η* preceding *εἰνατέρων* should be changed to *ή*.

391. For *αὐ* substitute *αὐτ'*.—438. Read *θεσπροπῶν ἐν εἰδώς*.

458. *ἐπικείσεται ἀναγκή*. Elision of the diphthong *αι*.

478. Insert *ρ* for *βα* after *καί*. These two words, as before observed, are very frequently found associated.

516. *στρεψέσθαι ἐκ*. Synalæpha per crasin.

Book VII. H.

Vs. 30. *μαχησονται εἰσέκε*. Synalæpha per crasin.

47. In this line, as in some preceding, the word *νίε* is to be pronounced *νίε*. See the remark on Δ. 473.

142. The present lection of this verse has been already censured on account of the extravagance of the prosody, *οὔτι κρατεῖ γε*. We can replace with facility and a tolerable degree of certainty,

Τὸν Λυκοργὸς ἐπέφνε δολφ, οὔτι βα κρατεῖ γε.

159. *ὕμνων*. Synæresis.—237. Read *ἔγων ἐν οἶδα*.

251. See the observation on Γ. 357.—394. *ἠρωγέων*. Synæresis.

410. *γίγνεται ἔπει*. Elision of the diphthong *αι*.

449. Consult the remark on A. 368.

Book VIII. Θ.

Vs. 16. *ἄδω*. Synæresis.—42. *χρυσέων*. Ibid.

140. *ἔπειτ' ἄλκη* must be here understood as *ἔπεται ἄλκη*, and furnishes an instance of synalæpha per crasin.

144. Read as before, *ἔπει ἀρ' πολυ*.

190. For *ὅσπερ οἱ* substitute *ὅσπερ ἔοι*.

209. In the present reading of this line, the final vowel of *Ἥρη* is improperly made long in *thesai* before *ἄπτοες*. We should, in all probability, insert the particle *ἀρ'* between the words.

211. *ἡμεας τοὺς*. Synæresis. The latter part of this verse should be *ἔπει ἀρ' πολυ φερτατος ἐστίν*.

217. *κηλεφ*. Synæresis.—233. *στησεσθαι ἐν*. Synalæpha per crasin.

321. Read *σμερδαλεα ρ' ἰαχων*.

331. For *καί οἱ* substitute either *καί ρ' οἱ* or *καί ἔοι*.

400. The final diphthong of *ἐρχεσθαι* coalesces with *οὐ* by the figure synalæpha per crasin.

436. *χρυσέοισιν*. Synæresis.

446. In this verse, as in A. 446., *ἔησιν* is to be substituted for *ἦσιν*.

481. *τερπονται οὐτ'*. Synalæpha per crasin.—493. *χρυσέος*. Synæresis.

505. Insert *ρ* between *καί* and *ἴφια*. So likewise in vs. 545.

514. For *ἡ ἐγχεῖ* read *ἡ' ἐγχεῖ*.

540. *τιετ' Ἀθηναίη*. Elision of the diphthong *αι*.

Book IX. Ι.

Vs. 5. This line contains a notable instance of the power of the ictus metricus, and of the figure synæresis. In pronouncing the word *Bopens*, the last two syllables were contracted into one, and the first lengthened relatively by the metrical accent.

75. $\chi\rho\omega\ \pi\alpha\rho\tau\alpha\varsigma$. Synæresis.—131. For $\mu\epsilon\nu\ \omicron\iota$ substitute $\mu\epsilon\nu\ \epsilon\omicron\iota$.
 166. $\Pi\eta\lambda\eta\delta\alpha\epsilon\omega$. Synæresis.—228. $\delta\alpha\iota\nu\sigma\theta\alpha\iota\ \alpha\lambda\lambda'$. Synalæpha per crasin.
 235. $\sigma\chi\eta\sigma\tau\epsilon\theta\alpha\iota\ \alpha\lambda\lambda'$. Synalæpha per crasin.—330. $\pi\alpha\sigma\epsilon\omega\nu$. Synæresis.
 339. In all probability the particle β' should be inserted between η and $\omicron\upsilon\chi$; by which means the line will be fully restored to prosodial accuracy.
 345. Read $\epsilon\upsilon$ for $\epsilon\upsilon$, by diæresis.—377. For $\epsilon\kappa\ \gamma\alpha\rho\ \omicron\iota$ substitute $\epsilon\kappa\ \gamma\alpha\rho\ \epsilon\omicron\iota$.
 397. $\pi\omicron\tau\eta\sigma\mu'\ \alpha\kappa\omicron\iota\tau\omega$. Elision of the diphthong $\alpha\iota$.
 403. Without doubt the particle γ' should be here read after $\pi\rho\iota\nu$, as it is in vs. 387. preceding. See on Z. 81.
 408. This line furnishes us with a most singular instance of a long vowel improperly shortened before a vowel in the middle of a word; $\omicron\upsilon\tau\epsilon\ \lambda\eta\eta\sigma\tau\eta$. There can be little question respecting the propriety of erasing the $\tau\epsilon$ in $\omicron\upsilon\tau\epsilon$; by which erasure the expression will be rendered both correct and forcible.
 440. The present reading of this verse is depraved by two metrical inaccuracies; viz. by the final vowel of $\omicron\upsilon\tau\omega$ continuing long in thesi before $\epsilon\iota\delta\theta'$, and by the penult of $\delta\mu\omicron\iota\upsilon\omicron\upsilon$, naturally short, occupying the place of a long syllable. We should most probably read, on the theory of the particles,
Νηπιον, οὐπω ἀρ' εἶδοθ' ὁμοῖον ἀρ' πολεμοιο.
 The repetition of $\alpha\rho\alpha$ is fully justified by II. Ψ. 125. Ω. 337. Od. Γ. 430.
 441. $\alpha\gamma\omicron\rho\epsilon\omega\nu$. Synæresis.—445. $\lambda\epsilon\iota\pi\epsilon\sigma\theta\alpha\iota$, $\omicron\upsilon\delta'$. Synalæpha per crasin.
 485. Insert β' between $\kappa\alpha\iota$ and $\omicron\iota\omega\nu$.
 533. $\eta\ \omicron\upsilon\kappa\ \epsilon\gamma\sigma\eta\sigma\epsilon\nu$. Synalæpha per crasin.
 540. $\pi\omicron\lambda\lambda\epsilon\omega\nu$. Synæresis.—554. $\iota\delta\epsilon\omega\ \theta'$. Ibid.—562. $\delta\rho\epsilon\omega\nu$. Ibid.
 567. For $\kappa\alpha\iota\ \omicron\iota$ substitute either $\kappa\alpha\iota\ \epsilon\omicron\iota$ or $\kappa\alpha\iota\ \beta'\ \omicron\iota$.
 604. $\chi\rho\epsilon\omega$, and in vs. 666. $\chi\rho\upsilon\sigma\epsilon\omicron\iota\sigma\iota$. Synæresis.
 669. In this verse we have μ' for $\mu\omicron\iota$, the diphthong coalescing with the succeeding vowel ω , agreeably to the figure synalæpha per crasin.
 706. Some editions have in this line $\pi\alpha\nu\tau\epsilon\varsigma\ \epsilon\kappa\eta\nu\epsilon\sigma\sigma\alpha\nu\ \beta\alpha\sigma\iota\lambda\eta\varsigma$, contrary to the principles of Homer's versification and prosody. Others, and among them that of Heyne, properly read $\epsilon\kappa\eta\nu\eta\sigma\alpha\nu$ for $\epsilon\kappa\eta\nu\epsilon\sigma\sigma\alpha\nu$.

Book X. K.

- Vs. 43. $\chi\rho\epsilon\omega\ \beta\omicron\upsilon\lambda\eta\varsigma$. Synæresis.—95. $\sigma\tau\eta\theta\epsilon\omega\nu$. Ibid.
 108. $\epsilon\psi\omicron\mu'\ \epsilon\gamma\omega$. Elision of the diphthong $\alpha\iota$.
 129. For $\omicron\upsilon\tau\iota\varsigma\ \omicron\iota$ substitute $\omicron\upsilon\tau\iota\varsigma\ \epsilon\omicron\iota$.—140. $\sigma\phi\epsilon\alpha\varsigma\ \pi\rho\omicron\varsigma$. Synæresis.
 213. Here also we must write $\kappa\alpha\iota\ \beta'\ \omicron\iota$ or $\kappa\alpha\iota\ \epsilon\omicron\iota$, instead of $\kappa\alpha\iota\ \omicron\iota$.
 238. The diphthong $\omicron\iota$ in $\alpha\iota\delta\omicron\iota$ cannot be consistently used as the last syllable of a spondee before the word $\epsilon\iota\kappa\omega\nu$. Most probably we should read $\alpha\iota\delta\omicron\iota\ \alpha\rho'\ \epsilon\iota\kappa\omega\nu$; phraseology quite Homeric.
 344. $\alpha\lambda\lambda'\ \epsilon\omega\mu\epsilon\nu$. Synæresis.
 376. The Homeric lection may have been
Χλωρος ὑπο βα θεους τω δ' ἀσθμαινοντε κίχτην.
 465. Read $\alpha\pi\omicron\ \beta'\ \epsilon\theta\epsilon\nu$.
 505. In order to preserve metrical propriety, we must in this line insert γ' after $\delta\upsilon\mu\omicron\upsilon$, and change η into η' .
 507. Without doubt we should here write,
Ἐως ὅγε ταυθ' ὤρμαινε κατὰ φρενα, τοφρα δ' Ἀθηνῆ.
 See the observation on A. 193.
 544. $\mu\omicron\iota\ \omega$. Synalæpha per crasin. See on I. 669.
 557. Read, as in previous similar cases, $\epsilon\kappa\epsilon\iota\ \alpha\rho'\ \pi\omicron\lambda\upsilon$.
 566. $\tau\upsilon\delta\epsilon\iota\delta\epsilon\omega$. Synæresis.

Book XI. A.

- Vs. 31. $\chi\rho\upsilon\sigma\epsilon\omicron\iota\sigma\iota\nu$. Ibid.
 36. The last syllable of $\beta\lambda\omicron\sigma\upsilon\rho\omega\pi\iota\varsigma$, being in itself short, cannot be properly put for a long one in thesi before $\epsilon\varsigma\tau\epsilon\phi\alpha\nu\omega\tau\omicron$. Respecting the prosody of this line,

Clarke observes, "Non sine magno artificio, producta hic, etiam extra cæsuram, syllaba brevi, versus ipse videtur quasi *diriguisse*:" his remark, however, must be considered a bare imaginary assertion, without foundation, and without support. In all probability we should read,

Τῇ δ' ἐπεὶ μὲν Γοργῷ βλοσυρῶπις γ' ἐστεφανώτο·

a lection the most expressive, and perfectly consistent with Homer's general phraseology.

128. ἐκ γὰρ σφεας. Synæresis.

131. In this line, as in Z. 46. we should insert the particle ἀρ' between ζώγρει and Ἀτρεος.

138. δὴ Ἀντιμαχοιο. Synalæpha per crasin.

162. The present reading of this verse furnishes us with an instance of the *s* of the dative plural of the third declension, doubled in thesi: κείατο, γυπεσσιν πολυ. It is most likely that the Mæonian bard wrote,

Κείατο, γυπεσσιν ἀρ' πολυ φίλτεροι, ἢ ἄλοχοισιν.

180. Ἀτρειδῶ ὄπο. Synæresis.

200. The word *vis* must be here enunciated *vis*. See on Δ. 473.

226. For θυγατερὰ ἦν we must substitute θυγατέρα ἐην; so for the final *a* to coalesce with the initial *e*.

272. If the present reading of this line be correct, it affords an example of the elision of the diphthong *αι*: ὡς δέει δδυναί. It may be, however, that a slight inaccuracy has occurred in the collocation of the words, the original lection being, ὄζει' ὡς δδυναί.

282. δε στήθεα. Synæresis.—295. Read βροτολογῶ ἀρ' ἴσος.

318. ἤμεων. Synæresis.—330. Substitute οὔδε εἰς for οὔδε οὗς, as in B. 832.

348. στεωμεν. Synæresis.—380. βεβληαὶ οὐδ'. Synalæpha per crasin.

386. δὴ ἀντιβιον. Synalæpha per crasin.—411. Read ἐως ὅγε ταυθ'.

435. See the remark on Γ. 357.

444. The first *s* in ἐσεσθαι is here doubled in thesi, in opposition to the principle that nothing but the ictus metricus is capable of relatively lengthening a syllable properly short. We should properly write,

Ἥματι τῷδε γ' ἐσεσθαι· ἐμφ' δ' ὑπο δουρι δαμεντα.

536. The word ὄπλεων may have been pronounced either ὄπλέων or ὄπλεων.

589. φευγεσθαι ἐκ. Synalæpha per crasin.

605. In this verse, as it now stands, we are furnished with an instance of the final syllable *ew*, formed by synæresis, improperly shortened before a word beginning with a vowel; τι δε σε χρέω ἔμειο. We may, perhaps, correct with safety τι δε χρεω σε γ' ἔμειο; an emendation readily derived from a simple transposition of words, and supported, in a measure, by the reading of K. 43.

608. In most editions the verb *olw* is here, and in similar passages, written as a trisyllable ὄλω; so for the second syllable to be considered short. But as it often occurs with the *i* long, it is better to consider it here a dissyllable, as it is evidently in vs. 762. and Il. O. 298. φ. 533.

614. The question whether the word προσω can or cannot be properly used for προσω, the first syllable being unaccented, has been agitated in the remarks on A. 343. Γ. 109. If it cannot, as is most likely, the present lection of this line is partially corrupt, and we must read,

Ἴπποι γὰρ με παρηΐξαν, προσω ἀρ' μεμανιαί.

617. Νηληιάδew. Synæresis.

656. It may be, as Dr. Maltby observes, that βελεσσιν βεβληται, not βελεεσσιν βεβληται, was here given by Homer.

787. For ἀλλ' εὐ οἱ substitute ἀλλ' εὐ εἰοι.

791. For εἰ κεν οἱ substitute εἰ κεν εἰοι.

ἩΡΟΔΟΤΟΥ, &c. HERODOTI HALICARNASSEI HISTORIARUM Libri IX. Codicem Sancrofti Manuscriptum denuo contulit, necnon reliquam lectionis varietatem commodius digessit THOMAS GAISFORD, A.M., Gr. Ling. Prof. Reg. Tom. 1, 2. 1824. Oxford.

Adnotationes Wesselingii, Valckenarii, Larcheri, Schweighæuseri, aliorumque in Herodoti Historiarum Libros IX. edidit THOMAS GAISFORD, &c. Tom. 1, 2. 1826. Oxford.

[Translated from the 'Jena Literary Gazette.']

“MR. GAISFORD has endeavored, with such praiseworthy industry, to illustrate the history and to emend the text of Herodotus, that we must consider his edition as a very meritorious work. In the explanatory part, indeed, Mr. Gaisford, as he himself states in his preface, has added little, and in that little we have found nothing worthy of remark; but in the selection and compression of the notes of former commentators, he has every where shown the greatest diligence and judgment. On the well-known labors of Wesseling and Valckenaer, it is not however our intention to dwell; and we shall proceed to examine how far the text has been improved by the revision of the new editor. “Quod (says Mr. G. in his preface) ad emendationem contextus spectat, per insignem benevolentiam Magistri et Sociorum collegii Emmanuelis apud Cantabrigienses codicem manuscriptum Sancroftianum, qui a Galeo primum, deinde ab Askevio Wesselingii in gratiam collatus est, (a posteriori quidem diligentius, sed a neutro tamen satis accurate) apud me habere, summaque animi oculorumque intentione versare licuit. Inde factum est, ut non modo errata quædam corrigere, sed ut lectiones haud paucas hactenus omissas cum publico communicare potuerim. Plura de hoc codice edisserere nihil attinet. Licet enim permulta nunc protulerim, quorum indicio ejus indoles certius quam antea innotescat, satis tamen correcte de ejus præstantia judicasse mihi videntur viri eruditi. Atque istius quidem codicis ope, una cum lectionibus aliorum codicum plus minusve diligenter excerptis, verba auctoris aliqua saltem ex parte ad veriorum scripturam revocare conatus sum. Sic, exempli gratia, dedi plerumque non *μὴ μὴν*, sed *μία, μίαν*, non

μοῖρην μοῖρην, sed μοῖρα μοῖραν. Conf. Schweighæuseri Lexicon in vv. εἰς, μηδεῖς, μοῖρα. In talibus autem analogiam sequi non placuit, nisi librorum veterum auctoritas accederet, in quorum consensu retinui μοῖρην 1. 204. Similiter rem gessi in vv. πολ-
λαπλάσιος vii. 160. cf. viii. 10. iii. 135. iv. 50. v. 45. πενταπλήσιος vi. 13. διπλήσιος vi. 57. et alibi. In genitivis pluralibus pronominum οὗτος, αὐτός, terminationem εων codices scripti, secus atque in edd. factum est, perraro exhibent nisi in fœminino genere. Recte igitur, ut opiuor, et analogiæ convenienter communem formam in masculinis et neutris plerumque reposui. Utrum autem in reliquis obliquis casibus eorundem pronominum ante ultimam syllabam ε inseruerit Herodotus, propter exemplorum penuriam dubitare liceat. In Hippocrateis quidem libris singulis fere paginis legimus αὐτέου, αὐτέω, αὐτέοις, αὐτέους; τουτέου, τουτέω, τουτέοις, τουτέους; sed in Herodoto istius formæ perpauca hodie comparent vestigia. Habent edd. αὐτέω 1. 133. 6. ubi Athenæus tamen citat αὐτῶ. Silent collatores omnium manuscriptorum, locus in Saurofotiano non exstat. In iii. 26. tres codd. optimi αὐτέοισι, ubi S. αὐτοῖσι cum vulg. Similiter αὐτέους vii. 8. 11. τουτέοισι vii. 104. quæ solius est Stobæi lectio vii. 39. 2. Plura hujus generis non observavi."

"In vii. 8. 11. however, Mr. G. has been guilty of an inconsistency. For while in iii. 26. he has received αὐτέοισι on the authority of three Mss. M. P. F., in vii. 8. 11. he has retained the common reading, although three Mss. M. P. K. have αὐτέους. "Neque in verbo χρᾶσθαι (continues Mr. G.) ejusque derivatis innovare quidquam ausus sum nisi præeuntibus Mss., utcunque formarum χρέεσθαι, χρεόμενος, etc. argumentorum vi defendi posset ratio. Sed in v. θῶμα, (sic) θῶμα, (sic) vel θῶμα scribendo paulo inconstantius versatus sum. Equidem posteriorem formam libenter reponerem, sicubi eam vel unus codex probæ notæ exhibeat. Quæstionem de ν finali ante vocalem inceptivam rejicienda vel inserenda, (sic) ut et de ζ in vv. οὕτως, μέχρεις, ἄχρεις, hodie non attingam. Hoc tantum monebo, in S., quem unum e codd. Mss. mihi tractare contigit, ν quidem fere semper, ζ vero frequentissime servari." Mr. Gaisford has omitted to mention, that with the authority of the Mss. he has generally written εἶχον for ἔχον, &c., ἦσαν for ἔσαν (which Schweighæuser also approves in his Lexicon in εἶναι), εἰπεῖν for εἶπαι, βασιλέος for βασιλῆος, βασιλέες for βασιλῆες, &c. The editor's improvements, however, do not consist merely in the adoption of these forms, but of many new readings also. In order to prove this, and to show in how many places Mr. G.,

either with other critics, or on his own judgment, has received a better reading than Schweighæuser, we will cite the places in which he differs from that editor.

“L. 7. *Μυρσίλον* S. F. a. the iota is short. See Alcæus ap. Athen. x. p. 430 C. *Μυρσίλον* Schw. c. 9. *πειρώμενον λόγον* S. *πειρώμενος λέγων λόγον* Schw. which seems to be a gloss. c. 33. *ταῦτα λέγων τῷ Κροίσῳ*. Thus the best and the greater number of the Mss. *ταῦτα λέγοντι Κροίσῳ* Schw. Ibid. *ἀμαθῆς* S. and Valla, *ἀμαθία* Schw. c. 70. *ἦγον* M. F. a. c. Cf. 111. 47. *ἄγον* Schw. c. 78. *ἐς τῶν ἐξηγητέων* M. F. a. b. c. Gronov. Schw. approves of this himself, but has *ἐς τοὺς ἐξηγητέας*. c. 86. *οὐδέν τι μᾶλλον*, according to the idiom. cf. iv. 118. *οὐδέν τε μᾶλλον* Schw. c. 88. *παρέοντι χρή* S. b. d. Ald. *παρέοντι χρόνῳ* Schw. c. 93. *συνοικήσῃσι* K. F. c. Werfer. *συνοικήσουσι* Schw. The syntax requires *συνοικήσῃσι*. c. 108. *μηδαμῶς* M. K. F. *μηδαμᾶ* Schw. c. 114. *διαλαβεῖν* S. M. F. Parisini. *διαλαβέειν* Schw. As the copyists have evidently endeavored, as much as possible, to introduce Ionic forms in Herodotus, a common form, when confirmed by good Mss., is clearly to be preferred. c. 117. *γενόμενος* F. a. b. c. d. S. K. P. *γενόμενος* Schw. c. 119. *προστάντες*. Schw. has incorrectly *προσστάντες*; for it is not the bystanders, *προσ-στάντες*, who ordered Harpagus to uncover the vessel, but those who had the management of the business, *προ-στάντες*, for which Herodotus elsewhere says *τοῖσι ταῦτα πρήσσουσι* 111. 29. or *τοῖσι προσεκέετο* vii. 34. and 36. c. 146. *ὥς γέ τι* M. K. *ὥς γε ἔτι* Schw. c. 209. *ταῦτα ἀτρεκέως* K. S. F. *ἀτρεκέως ταῦτα* Schw. c. 210. *ἀμείβεται οἱ δὲ ὦν* F. *ἀμείβεται δὲ ὦν* Schw.—In this book we should have preferred the following readings to those adopted by the editor. c. 19. *ἀνορθώσουσι* Ald. S. b. d. e. for *ἀνορθώσῃσι*. Comp. i. 82. 159. 197, 198. 111. 109. v. 106. c. 68. *τὴν σφῦραν* for *τὴν σφύραν*. See Aristoph. Pac. 566. Cratinus ap. Hephæst. p. 6. c. 91. *ὁλός τε* S. V. Schæfer, as agreeing better with the usage of Herodotus than *ὁλόν τε*. c. 115. *ὁδε τοι* F. a. c. cf. c. 111. for *ὧδέ τοι*.

“In the second book Mr. G. has received the following readings: c. 7. *ἄνδρος*, thus all the Mss. *ἔνδρος* Schw. from a very unfortunate conjecture. ib. *τῶν ὀδῶν* S. F. a. Cf. 111. 126. iv. 131. *τῶν οὐδῶν* Schw. c. 8. *τεταμένον* Ald. b. which is the only correct form. *τεταμμένον* Schw. c. 11. *στεινός* F. a. *στενός* Schw. c. 14. *θέλλει* M. K. F. a. *ἐθελήσει* Schw. c. 22. *τῶν χωρέων* F., a better reading than *τῶν χωρίων* Schw. c. 29. *ἤξεις ἐς πόλιν μεγάλην* Longinus, M. K. S. a. c. *ἴξειαι ἐς π. μ.* Schw. c. 30. *πρὸς Ἀραβίων τε καὶ* Ald. c. S. *πρὸς Ἀραβίων καὶ* Schw. c. 67. *τὰς δὲ ἴβις* ἐς *Ερμέω πόλιν* P. M. K. F. *τὰς δὲ ἴβις, εὐόσας ἰράς, ἐς* E. π. Schw. c. 68. *τροχίλος* S. See Aristoph. Acharn.

876. τροχίλος Schw. c. 117. δηλοῖ, thus almost all the Mss. δῆλον Schw. c. 121. ὡς τοῦ βασιλέως τὴν θυγατέρα M. P. V. S. K. Wess. ἐς τοῦ βασιλῆος τὴν θ. Schw. c. 124. ταύτῃ δὲ δὴ F. a. ταύτης δὲ δὴ Schw. after an emendation of Reiz, which is not necessary, as the dative is used in what follows, τῇ δὲ πυραμίδι αὐτῇ. c. 147. ἐκέχρητο S. F. V. c. 151. ἐκέχρητο S. V. ἐκεχρήσεο Schw. in both places. c. 152. ἐκ νόμου τοῦ Σαίτew F. a. S. Ald. ἐκ νόμου Σαίτew Schw. c. 156. ἴδον S. V. F. εἶδον Schw. c. 158. μή σαισι M. K. P. V. F. S. μή σφι Schw. c. 169. χειρὸς S. V. F. cf. c. 30. χερὸς Schw. c. 172. ἐναπενιζέατο S. ἐναπενιζέατο Schw.

"In this book we would read in c. 10. τὰς ἡμισίας for τὰς ἡμίσεας. c. 19. τούτων ὧν περὶ οὐδενὸς for τ. ὧν περὶ οὐδενός. c. 99. ἀποξηρᾶναι for ἀποξηράναι. c. 129. τὸ μουνόν οἱ εἶναι S. V. Schæfer, for τὴν μουνόν οἱ εἶναι. c. 139. τέλος δὲ, τῆς ἀπαλλαγῆς for τέλος δὲ τῆς ἀπαλλαγῆς.

"In the third book the editor has ἴδον from S. V. twice in c. 12. and once in 13. for εἶδον. c. 14. ὡς ἴδε S. ὡς εἶδε Schw. c. 25. αὐτοῦ ταύτῃ S. cf. i. 214. iv. 135. iv. 80. v. 112. vii. 42. 228. αὐτοῦ Schw. c. 32. ἡ θρίδαξ ἡ δασεῖα Ald. M. F. a. f. ἡ θρ. ἡ δ. ἐοῦσα Schw. Ib. Ἑλληνες μὲν λέγουσι M. P. K. F. a. S. Ἑλληνες μὲν γὰρ λέγουσι Schw. c. 88. πολὺ τι F. S. πούλυ τι Schw. c. 48. ἐγίνετο S. P. K. F. a. ἐγένετο Schw. c. 72. διαδεικνύσθω V. S. δεικνύσθω Schw. c. 85. ἐγχρίπτων S. b. c. ἐγχρίμπταν Schw. c. 85. τὸν ἵππον V. S. K. P. f. d. τὴν ἵππον Schw. c. 89. ἄλλοισι ἄλλα τὰ ἐκαστέρω ἔθνεα νέμων S. ἄλλοισι ἄλλα ἔθνεα τὰ ἐκαστέρω νέμων Schw. c. 120. ἐν ἀνδρῶν S. P. V. K. F. b. c. d. and probably M. ἐν ἀνδρὸς Schw. c. 124. αὐτὸς ἀπιέναι S. V. αὐτόσε ἀπ. Schw. which however he himself disapproves of. c. 137. καὶ κῶς ταῦτα S. V. κῶς ταῦτα Schw. c. 137. ἤγοντο V. S. M. K. P. ἄγοντο Schw. c. 147. ὁμοίως κτείνειν S. F. d. and most other Mss. ὁμ. κτενέειν Schw. c. 153. ἦδη ἡ Βαβυλῶν S. ἡ Βαβυλῶν Schw. We were surprised that in this book, c. 71. Mr. Gaisford has received ἀλλὰ σφας with the other editors, which makes no sense, instead of reading ἀλλὰ σφεα with S. In c. 121. we should probably read καταλογιόντα for κατηλογιόντα.

"The fourth book has also received many improvements. c. 21. βορῆν ἄνεμον S. βορέην ἄνεμον Schw. βαθύγεος S. F. agreeably to the Ionic dialect: βαθύγεως Schw. c. 28. ἀρχὴν S. F. V. K. cf. c. 29. τὴν ἀρχὴν Schw. c. 33. θυούσας V. S. Ald. A. B. Reiz. Schæfer. ἐχούσας Schw. c. 53. ἐν δὲ, τὸ ἶρὸν S. V. cf. i. 74, 184, 185. ii. 43. iii. 15. ἐν δὲ αὐτῶ ἶρὸν Schw. c. 69. ἐμποδίσαντες F. P. S. V. a. c. cf. c. 60. ἐμπεδήσαντες Schw. c. 81. τοῦτον εἰδέναι Gaisf. τοῦτον βουλόμενον εἰδέναι Schw. from a conjecture of Reiz's. ib. κελεύειν μιν, thus all the Mss. κελεύ-

ειν *μεν* Schw. from his own conjecture. c. 93. ἀνδρείοτατοι S. and other Mss. καὶ γενναϊότατοι Schw. c. 106. γλῶσσαν δὲ ἰδίην, thus all the Mss. γλ. δὲ ἰδ. ἔχουσι Schw. from a conjecture of Reiz's: c. 116. ὠδοιπόρεον S. Vulg. cf. c. 110. ὠδοιπόρεον Schw. c. 119. οὐ πεισόμεθα, thus almost all the Mss. Schw. has edited οὐ παυσόμεθα, from his own conjecture, which leaves the difficulty of the passage as before. c. 149. ταῦτ' οὗτο the Mss. ταῦτ' οὗτο συνέβη Schw. after a conjecture of Reiske's. c. 183. σαύρας S. V. Eustath. ad Dionys. 180. cf. 192. σαύρους Schw. In c. 76. μή τοί γε should in our opinion have been received for μή τί γε. [See Hermann ad Viger. No. 266.]

"In the fifth book, c. 31. αἰρεθῆναι F. K. P. S. V. a. d. χειρωθῆναι Schw. c. 83. ἐκομίσαντό τε καὶ ἰδρύσαντο Ald. Gaisf. ἐκομίσαντο καὶ ἰδ. F. K. M. P. cf. 85. ἐκομίσάν τε καὶ ἰ. Schw. c. 86. οὐ μὴ νῆϊ F. S. a. οὐ νῆϊ μὴ Schw. c. 89. ἤκουσαν F. K. M. P. S. ἀκούσαν Schw. c. 92. (τ') κλειτοῖο Κορίνθου F. K. P. b. Dio Chrysost. p. 486 A. cf. v. 11. 228. κλεινοῖο K. Schw. c. 94. ἐπὶ χρόνον συχρὸν F. K. P. S. a. χρόνον ἐπὶ συχρὸν Schw. c. 103. τὸν πρὸς βασιλεία F. S. and probably P. V. τὸν πρὸς τὸν β. Schw. In the sixth book, c. 13. ὑπερβαλοῖατο τὸν Δαρεῖον the Mss. ὑπ. τοῦ Δαρείου Schw. after Valckenaer and Reiske, unnecessarily. c. 37. πάντων δενδρέων F. S. δενδρέων πάντων Schw. c. 40. ἔφευγε S. V. ἐκφεύγει Schw. c. 84. ἔκ τε τόσου F. K. P. a. cf. v. 88. ἔκ τε τοῦ Schw. c. 86. τὴν παραθήκην S. P. V. Cf. Porson. Advers. p. 298. Lobeck. Phrynich. p. 313. τὴν παρακαταθήκην Schw. Also in c. 86. 2 and 4. In the seventh book, c. 22. μάλιστα ἐς τὸν Ἀθῶν, thus all the Mss. μάλιστα τὰ ἐς τὸν Ἀθῶν Schw. from his own conjecture. c. 111. χιόνι F. K. M. P. S. V. a. b. νιράσι Schw. c. 154. ὃς ἦν δορυφόρος, thus all the Mss. and editions. Schw. has with Reiske expunged ὃς, without, as it appears to us, sufficient reason. c. 170. θεοῦ σφε ἐποτρύναντος F. S. b. Steph., Schæfer, and Schw. himself, in his Lexicon; but his text has σφι. c. 220. Ἡρακλέους F. Ἡρακλέος Schw. ὀνομαστοί F. S. ὀνομαστοί Schw. In the eighth book, c. 100. ποίει, thus all the Mss. except S. which has ποίειεν. Schw. after Schæf. and Borh. ποίειεν. cf. i. 89. 111. 35. 134, 135. iv. 126. v. 24. 67. c. 118. ἦν μὴ S. as Werfer had conjectured in the Act. Monac. vol. i. p. 100. εἰ μὴ Schw. which particle is here inadmissible. c. 120. τὰ δὲ Ἀβδηρα ἱδρυται πρὸς τοῦ Ἑλλησπόντου μάλλον F. K. P. S. V. a. b. d. πρὸς τοῦ Ἑλλησπόντου δὲ μάλλον τὰ Ἀβ. ἰδρ. Schw. c. 142. τούτων πάντων Gaisf. τουτέων πάντων S. V. τούτων ἀπάντων alii: τουτέων ἀπαντώντων Schw. from an unnecessary conjecture of Schæfer. In the ninth book, c. 14. ἐβουλεύετο, θέλων, thus the best and the larger

number of the Mss. ἐβουλεύετο Schw. c. 106. οὐδὲ Πελοποννησί-οις, thus all the Mss. οὐδὲ Πελοποννησίου Schw. from his own conjecture. c. 108. ἤρα Vulg. et S. in fine cap. ἔρα Schw. c. 116. ἦν F. K. S. V. ἔην Schw. c. 120. σανίδα, thus all the Mss. πρὸς σανίδα Schw. from his own conjecture, quite unnecessarily.

"The following readings appear to us preferable to those received by Mr. G. Book v. c. 89. καταστρέψασθαι (S. Steph. and the modern editions. Cf. i. 24. 53. 89. ii. 162. iv. 136. viii. 60. 3. Buttmann, ad Crit. 14. Heindorf. ad Euthyd. 18. Matth. Gr. Gram. § 506. 2.) for καταστρέψεσθαι. In vi. 50. καταχαλκοῦ (F. a.) for καταχάλκου. The context requires the middle voice. In vii. 16. 1. τὴν σφαλερωτάτην K. S. V. and marg. Steph. (approved by Wesseling in the notes. Cf. ii. 35. iii. 119. ix. 27.) for τὴν σφαλερωτέραν. c. 38. χρήσας (Mss. S. χρήσας. The iota subscriptum must be added as in i. 152. iv. 83. v. 65. vii. 53. ix. 110.) for χρήσαις, which does not make sense. c. 141. τοῦ κεχρημένου (S. cf. ii. 147. 151. iii. 64. iv. 164. vii. 220.) for κεχρησμένου. In viiii. 15. κρατήσουσι (a. Compare in the same Ms. παρήσουσι. i. 8, 9. iii. 36. 135. several times: v. 109. vii. 18. ix. 91.) for κρατήσωσι. c. 76. κατεῖχον (F. K. P. S. V.) for κάτεχον. c. 113. ἀνωρίη (A. F. K. M. P.) for ἀνωρίην. c. 140. 1. βούλεσθε (F. S.) which the syntax requires for βούλησθε. c. 144. εἰ μὴ καὶ πρότερον (S.) for εἰ μὴ πρότερον. In ix. 2. καταστρέφεται (so at least we would read, cf. i. 8, 9. iii. 36. 135. v. 109. vii. 181. ix. 91.) for καταστρέφεται. c. 33. δεινὰ ἐποίουν τε καὶ (F. b. c. edd. vet. Cf. iii. 14. v. 41. vii. 1.) for δεινὰ ἐποιούντο καί. The former, indeed, is not so common, but should for that very reason be preferred. Schw. in his note to this passage is also of our opinion. c. 70. ἐνεθήκοντα (see Etym. M. p. 308. 52.) for ἐννεθήκοντα. c. 76. εἰς (S. V. Schæfer, Borchek. cf. 111.) for εἶ, which belongs rather to the Attic dialect. c. 103. ἡδυνέατο (S. V. cf. i. 10. iv. 110. ix. 70.) for ἔδυνέατο. c. 111. μεγάλα μὲν ποιῶμαι (F. a. see Schw. note) for μέγα μὲν ποιῶμαι.

"So much for the critical labors of Mr. Gaisford. At the same time we were surprised that he has only once attempted to restore the right reading by conjecture; viz. in iv. 119. where for οὐ πεισόμεθα he proposes οὐκ ὑπησόμεθα. We regret his omissions in this department; as we are convinced that a man like Mr. G., distinguished for his learning and acuteness, could have either himself emended many passages in Herodotus which are evidently corrupt, or at least pointed out the way to others. This, however, not having been done, we venture to propose

the following corrections:—V. 23. ἄτε δὲ τειχέοντος ἦδη Ἰστιαίου τοῦ Μιλησίου τὴν παρὰ Δαρείου αἰτήσας ἔτυχε μισθὸν δωρεὴν φυλακῆς τῆς σχεδίας. This passage we would read thus, ἄτε δὲ τειχέοντος ἦδη Ἰστιαίου τοῦ Μιλησίου Μύρκινον, τὴν παρὰ Δαρείου αἰτήσας ἔτυχε μισθὸν, δωρεὴν φυλακῆς τῆς σχεδίας. v. 11. 16. 3. οὔτε ἦν τὴν σὴν, σὲ δὲ ἐπιφοιτήσει, τοῦτο ἦδη μαθητέον ἐστί. We propose οὔτε ἦν τὴν σὴν, σὲ δὲ ἐπιφοιτήσει (Wess. divides the sentence thus) τοῦτο δὲ ἦδη μαθητέον ἐσται (ἐσται from several Mss.). In the preceding words εἰ δὲ ἐμὲ μὲν ἐν οὐδενὶ λόγῳ ποιήσεται, οὐδὲ ἀξιώσει ἐπιφανῆναι &c. for οὐδὲ we would write οὐ δέ. c. 140. κακοῖς δ' ἐπικίρναι τε θυμόν: perhaps κακοῖς δ' ἐπικίρναι τε θυμόν. c. 154. κῶς ἦν δορυφόρος Ἰπποκράτεος for ὃς ἦν δορυφόρος Ἰπποκράτεος. v. 111. 77. δοκεῦντ' ἀνὰ πάντα τίθεσθαι (πιθέσθαι in one Ms.) εὐ. for δοκεῦντ' ἀνὰ πάντα τίθεσθαι. c. 77. ἐς τοιαῦτα μὲν, καὶ οὕτω ἐναργέως λέγοντι Βάκιδι ἀντιλογίῃν χρησμῶν περὶ οὗτε αὐτὸς λέγειν τολμέω, οὔτε παρ' ἄλλων ἐνδέχομαι, for ἐς τοιαῦτα μὲν, καὶ οὕτω ἐναργέως λέγοντι Βάκιδι, ἀντιλογίῃς χρησμῶν περὶ οὗτε αὐτὸς λέγειν τολμέω, οὔτε παρ' ἄλλων ἐνδέχομαι. c. 133. τῶν οἷά τε ἦν σφε ἀποπειρήσασθαι, for τῶν οἷά τε ἦν σφι ἀποπειρήσασθαι. ix. c. 11. ἀπαλλάσσεσθαι καὶ οὕτω, for ἀπαλλάσσεσθαι καὶ αὐτοί. c. 17. συνεσέβαλον ἐς Ἀθῆνας ὅσοι περ σφόδρα ἐμῆδιζον Ἑλλήνων τῶν ταύτῃ οἰκημένων. μούνοι δὲ Φωκέες οὐ συνεσέβαλον ἐμῆδιζον γὰρ δὴ καὶ οὗτοι, for συνεσέβαλον ἐς Ἀθῆνας ὅσοι περ ἐμῆδιζον Ἑλλήνων τῶν ταύτῃ οἰκημένων. μούνοι δὲ Φωκέες οὐ συνεσέβαλον ἐμῆδιζον γὰρ δὴ σφόδρα καὶ οὗτοι. c. 27. ἐπεὶ δὲ ὁ Τεγεάτης προέθηκε παλαιὰ καὶ καινὰ, λέγων, for ἐπεὶ δὲ ὁ Τεγεάτης προέθηκε παλαιὰ καὶ καινὰ λέγειν. c. 58. ἐνεπεδεικνύατο, for ἐναπεδεικνύατο. c. 91. ὄντινα ὄρμητο, for εἴ τινα ὄρμητο. cf. v. 50. c. 102. ἐν ᾧ δὲ οἱ Λακεδαιμόνιοι ἔτι περιήϊσαν, οὗτοι οἱ ἐπὶ τῷ ἐτέρῳ κέραϊ καὶ δὴ ἐμάχοντο, for ἐν ᾧ δὲ οἱ Λακεδαιμόνιοι περιήϊσαν, οὗτοι οἱ ἐπὶ τῷ ἐτέρῳ κέραϊ ἔτι καὶ δὴ ἐμάχοντο. Beneath the text are the various readings, in which we have sometimes not found all the Mss. enumerated. Thus in v. 92. it is not stated that F. has ἦσαν: likewise in 123. 125. In v. 65, 66, 67, 68. 81. 83. 89. 96. 172. 202. 204. (F. d.) 229. (P. K. S. V. F. f.) In v. 111. 1. 2. 5. 6. 10. 24. 37. 39. 46. 47. 69. 72. 86. 87. 93. 107. 110. 136. 137. In ix. 16. (F. f.) 22. 28, 29, 30. 32. 41. 49. 51. 53. 62. 70. 81. 85, 86. 102. 106. 108. Likewise in v. 50. καταχαλκοῦ, the reading of F. a. is not mentioned. It should also have been stated that in v. 111. 36. Schw. has on his own conjecture τριηρέων after πεντηκοντέρων καί.

“To the second vol. is added an Index Rerum et Personarum ab Herodoto memoratarum, in which we have only missed Timodemus Belbinita v. 111. 125. n. At “Archidice, nobilis mere-

trix," for 135. read 11. 135. At "Mys Europæus," &c. there should be a reference to the note to VIII. 133.

"The fourth vol. contains, besides the notes, the *Αἰξεις Ἡροδότου*, and an Index Vocum et Dictionum Græcarum, de quibus in adnotationibus Wesselingii et Valckenærii tractatur; also an Index Latinus in Notas; and lastly, an Index Veterum Scriptorum, qui in notis corriguntur et illustrantur."

To the above notice of Mr. GAISFORD's edition of Herodotus, which is translated from the 'Jena Literary Gazette' for October 1828, No. 186, we will only add a few remarks on some points which appear to us worthy of observation.

Mr. G. has very properly begun to wage war with the Ionisms of the grammarians, of which the text of Herodotus contains so ample and curious a collection. In many places he has restored *μία, τούτοισι, αὐτοῖσι*, &c. for *μή, αὐτεοῖσι, τουτέοισι*, &c. : forms which we are convinced never existed in any real spoken dialect of Greece. The grammarians observed that Herodotus said *Ἀθηναῶν, ποίειν, πρῆγμα*, &c. for the common *Ἀθηναίων, ποιεῖν, πρᾶγμα*, &c. On this induction they rashly generalized; and with a total contempt of all analogy, thought that it was Ionic to say *μή, τουτέοισι, ἀρδέεσκε* (11. 13.) *οὐδαμέας* (1v. 114.) *χιλιαδέων* (vii. 28.), with other similar barbarisms; which have about the same resemblance to Greek as Fourmont's Hebrew variations, *Ἀριστετανδερ, Σικολας*, for *Ἀρίστανδρος, Σκύλλας*, &c. In like manner they found that the early writers said *Ἰπποκράτεια, Κλεισθένεα*, for *Ἰπποκράτην, Κλεισθένην*. Such a discovery, however, was not to be passed over without turning it to some account; and therefore they argued, as *Κλεισθένεα* is to *Κλεισθένην*, so is *Ξέρξεια* to *Ξέρξην*. Accordingly we find, in direct contradiction to the evident analogy and invariable rules of the Greek language, *Ἀράξεια, Ξέρξεια, Εὐρυβιάδεα, Λεοτυχιδεα*, and such like accusatives; for

¹ An instance of a contrary change occurs in the third book, where the transcribers have in some places reduced a noun of the third to the second declension. The nominative *Πηξάσπης* is found in iii. 63. 66. 75. The accusative *Πηξάσπεα*, ib. 30. 34, 35 twice, 62. 74. 76 twice. The vocative *Πηξάσπεε*, ib. 35. 62, 63. In the genitive, however, the following varieties appear: *Πηξάσπεος*, ib. 62, 63. *Πηξάσπεω*, ib. 74.

which, as we are convinced, we are indebted solely to the transcribers and grammarians. There are very few places in which some, generally the best Mss., do not afford the common termination. We will give another example of this insertion of letters contrary to analogy. It is, we believe, generally agreed, that the name of the Spartan bond-slaves *EIAΩΣ* is an ancient participial form derived from *EAIΩ* or *EIAΩ*, making the penult of the oblique cases long; as in *ἐκγεγάωτος, μεμάωτος*, &c. in Homer. See Müller's *Dorier*, vol. 11. p. 33. *Prolegomena zur Mythologie*, p. 428. At any rate, even if it is contended that the word is an *ἔθνικόν* from *Ἔλος*, it will hardly be denied that the nominative is *εἴλωσ*, and not *εἰλώτης*. We will now give the varieties of this word as it occurs in Herodotus. vi. 58. 75. 80. ix. 28. *εἰλωτέων*. But in vi. 81. ix. 80. *εἰλωτασ*. vii. 229. *τὸν εἴλωτα*. ix. 10. *εἰλώτων* (omitted in some Mss.). In none of these places is there any various reading. We should, without the least hesitation, in the four passages first cited, read *εἰλώτων*; believing that *εἰλωτέων* is not better Greek than *τετταρέων* or *πατερέων*. We confess too, *si nostri res fuerit arbitrii*, that we should be inclined to restore the final *ν*, and the *ς* of *αὐτως* &c., before vowels; to write *ὄρος, Ὀλυμπος, Συρηκόσις* &c., not *οὔρος, Οὔλυμπος, Συρηκούσις*;¹ and we have great doubts as to the use of the lene consonants before an aspirated vowel, such as *οὐκ ὑπό*, &c. We know from the Heracleian tables that the Greeks did not, as in our printed books, repeat the aspirate; i. e. they wrote not *ΟΤΧ ΗΤΠΟ*, but *ΟΤΧ ΤΠΟ*. Now it is pretty certain that Herodotus would not have used the *H* in writing; and hence we infer that the aspirates were inserted by grammarians who knew the pronunciation in the common Attic dialect, but did not alter any letter. If the

where four Mss. give *Πρηξάσπεος*. *Πρηξάσπεω*, ib. 75. without variety. *Πρηξάσπεω*, ib. 78. where two Mss. have *Πρηξάσπεος*. In the single instance where no variety occurs, we should without hesitation read *Πρηξάσπεος*.

¹ i. 56. *πολυπλάγητον*. Thus Mr. Gaisford from the Aldine edition. *πολυπλάγητον* F. The only other instance of *πολύς* is iii. 38. (see note) where he has printed *πολὺ* for *πουλὺ* from F.S. This does not seem quite consistent.

Ionians pronounced the aspirate of ὑπὸ, it is nearly certain that Herodotus would have written not *ΟΤΚ ΤΠΟ*, but *ΟΤΧ ΤΠΟ*. It would, we grant, produce much perplexity and needless ambiguity to soften all the aspirated vowels in Herodotus; but the inconsistency of the present mode of writing should at least be stated.

Having said thus much generally, we will only make two or three remarks on single passages, in which Mr. G.'s text seems to us susceptible of improvement.

1. 100. Ἐσπεμπέσκον. We believe this to be a solecism. When the augment is added at the end of the verb, it is always, as far as we are aware, omitted in the beginning. The *E* seems to be owing merely to the love of the grammarians for superfluous letters.

1. 120. 9. Ἐωρῶμεν. We would read *ἐορῶμεν* with F.

11. 16. Εἰ μή τι γέ ἐστι τῆς Ἀσίης μήτε τῆς Λιβύης. If this reading is to be preferred to μήτε γέ ἐστι, we conceive that it entails the necessity of writing *μηδὲ τῆς Λιβύης*.

11. 45. Χωρὶς δῖων καὶ μύσχων καὶ χηνέων. *Χηνέων*, says Schweighæuser in v., is the genitive plural for *χηνῶν*; which form occurs in two Mss., and should in our opinion be restored. There seems to be no more reason why the genitive plural should be *χηνέων*, than the genitive singular should be *χήνεος*; a form which would on all hands be admitted to be barbarous. 11. 37. κρέων βοέων καὶ χηνέων πλῆθος. 11. 68. τὰ μὲν γὰρ ὡὰ χηνέων οὐ πολλῶ μέζονα τίκεται. Of the former of these two passages Schweighæuser in v. says, "*Χηνέων* poterat quidem ad adjectivum *χήνεος*, (Ion. i. q. *χήνειος*) *anserinus*, referri; sed ex altero loco (11. 45.) intelligitur esse genit. plural. substantivi *χίν*." It seems to us probable that in these two passages *χήνεος* is not the Ionic, but the ancient form of *χήνειος*; that form which, for example, would have been used in writing by an Athenian of the age of Pericles; and that it has never been altered by the copyists into the common mode of spelling. We would, therefore, read *κρέων βοείων καὶ χηνείων* in the first, and *χηνείων* in the second passage. *Βόεος* likewise occurs in 11. 168.

v. 77. τῶν ἱππους δεκάτην Παλλάδι τάσδ' ἔθισαν. ἀνέθισαν S. Perhaps ἀνεθεν. See Blomfield ad Æsch. Pers. 994.

vi. 137. 4. It seems to us that the reasons mentioned in the note, and the authority of the Sanger Ms., are sufficient to condemn the words τε καὶ τοὺς παῖδας. Compare also ll. Z. 457.

vii. 140. ἄζηλα πέλει. Blomfield ad Æsch. Prom. 146. Gloss. proposes ἀῖδηλα.

viii. 26. ὠφλες. Five Mss. have ὠφλε. We conceive that the other word is merely owing to the predilection of the grammarians for redundant syllables. Ὀφλισκάνω has for its second aorist ὠφλον; but we do not remember ever to have met with such a verb as ὀφλέω or ὠφλέω.

G. C. L.

CAMBRIDGE PRIZE POEMS, FOR 1829.

TIMBUCTOO.

Deep in that lion-haunted inland lies
A mystic city, goal of high emprise.—CHAPMAN.

I STOOD upon the mountain which o'erlooks
The narrow seas, whose rapid interval
Parts Afric from green Europe, when the sun
Had fallen below the Atlantic, and above
The silent heavens were blench'd with faery light,
Uncertain whether faery light or cloud,
Flowing southward, and the chasms of deep, deep blue
Slumber'd unfathomable, and the stars
Were flooded over with clear glory and pale.
I gazed upon the sheeny coast beyond,
There where the giant of old time infix'd
The limits of his prowess, pillars high
Long time erased from earth: even as the sea,
When weary of wild inroad, buildeth up
Huge mounds whereby to stay his yeasty waves:
And much I mused on legends quaint and old
Which whilome won the hearts of all on earth
Toward their brightness, even as flame draws air;

VOL. XL. Cl. Jl. NO. LXXIX. G

But had their being in the heart of man
 As air is the life of flame : and thou wert then
 A centred glory-circled memory,
 Divinest Atalantis, whom the waves
 Have buried deep ; and thou of later name,
 Imperial El-dorado, roof'd with gold :
 Shadows to which, despite all shocks of change,
 All on-set of capricious accident,
 Men clung with yearning hope which would not die.
 As when in some great city where the walls
 Shake, and the streets with ghastly faces throng'd
 36 Do utter forth a subterranean voice ;
 Among the inner columns far retired,
 At midnight, in the lone Acropolis,
 Before the awful Genius of the place
 Kneels the pale priestess in deep faith, the while
 Above her head the weak lamp dips and winks
 Unto the fearful summoning without :
 Nathless she ever clasps the marble knees,
 Bathes the cold hand with tears, and gazeth on
 Those eyes which wear no light but that wherewith
 40 Her phantasy informs them.

Where are ye,
 Thrones of the western wave, fair islands green ?
 Where are your moonlight halls, your cedarn glooms,
 The blossoming abysses of your hills,
 Your flowering capes, and your gold-sanded bays
 Blown round with happy airs of odorous winds ?
 Where are the infinite ways, which, seraph-trod,
 Wound through your great Elysian solitudes,
 Whose lowest deeps were, as with visible love,
 Fill'd with divine effulgence, circumfused,
 50 Flowing between the clear and polish'd stems,
 And ever circling round their emerald cones
 In coronals and glories, such as gird
 The unfading foreheads of the saints in heaven ?
 For nothing visible, they say, had birth
 In that blest ground but it was play'd about
 With its peculiar glory. Then I raised
 My voice, and cried, " Wide Afric, doth thy sun
 Lighten, thy hills enfold a city as fair
 As those which starr'd the night of the elder world ?
 60 Or is the rumor of thy Timbuctoo
 A dream as frail as those of ancient time ?"

A curve of whitening, flashing, ebbing light !
 A rustling of white wings ! the bright descent
 Of a young seraph ! and he stood beside me
 There on the ridge, and look'd into my face,
 With his unutterable, shining orbs ;
 So that with hasty motion I did veil
 My vision with both hands, and saw before me
 Such color'd spots as dance athwart the eyes
 Of those that gaze upon the noonday sun. 70
 Girt with a zone of flashing gold beneath
 His breast, and compass'd round about his brow
 With triple arch of ever-changing bows,
 And circled with the glory of living light
 And alternation of all hues, he stood.

“ O child of man, why muse you here alone
 Upon the mountain, on the dreams of old
 Which fill'd the earth with passing loveliness,
 Which flung strange music on the howling winds,
 And odors rapt from remote Paradise ? 80
 Thy sense is clogg'd with dull mortality,
 Thy spirit fetter'd with the bond of clay :
 Open thine eyes, and see.”

I look'd, but not
 Upon his face, for it was wonderful
 With its exceeding brightness, and the light
 Of the great angel mind which look'd from out
 The starry glowing of his restless eyes.
 I felt my soul grow mighty, and my spirit
 With supernatural excitation bound
 Within me, and my mental eye grew large 90
 With such a vast circumference of thought,
 That in my vanity I seem'd to stand
 Upon the outward verge and bound alone
 Of full beatitude. Each failing sense,
 As with a momentary flash of light,
 Grew thrillingly distinct and keen. I saw
 The smallest grain that dappled the dark earth,
 The indistinctest atom in deep air,
 The moon's white cities, and the opal width
 Of her small glowing lakes, her silver heights 100
 Unvisited with dew of vagrant cloud,
 And the unsounded, undescended depth
 Of her black hollows. The clear galaxy,

Shorn of its hoary lustre, wonderful,
 Distinct and vivid with sharp points of light,
 Blaze within blaze, an unimagined depth
 And harmony of planet-girded suns
 And moon-encircled planets, wheel in wheel,
 Arch'd the wan sapphire. Nay, the hum of men,
 110 Or other things talking in unknown tongues,
 And notes of busy life in distant worlds,
 Beat like a far wave on my anxious ear.

A maze of piercing, trackless, thrilling thoughts,
 Involving and embracing each with each,
 Rapid as fire, inextricably link'd,
 Expanding momentarily with every sight
 And sound which struck the palpitating sense,
 The issue of strong impulse, hurried through
 The riven rapt brain; as when in some large lake,
 120 From pressure of descendent crags, which lapse
 Disjointed, crumbling from their parent slope
 At slender interval, the level calm
 Is ridged with restless and increasing spheres
 Which break upon each other, each the effect
 Of separate impulse, but more fleet and strong
 Than its precursor, till the eye in vain,
 Amid the wild unrest of swimming shade,
 Dappled with hollow and alternate rise
 Of interpenetrated arc, would scan
 130 Definite round.

I know not if I shape
 These things with accurate similitude
 From visible objects, for but dimly now,
 Less vivid than a half-forgotten dream,
 The memory of that mental excellence
 Comes o'er me; and it may be I entwine
 The indecision of my present mind
 With its past clearness; yet it seems to me
 As even then the torrent of quick thought
 Absorb'd me from the nature of itself
 140 With its own fleetness. Where is he that borne
 Adown the sloping of an arrowy stream,
 Could link his shallop to the fleeting edge,
 And muse midway with philosophic calm
 Upon the wondrous laws which regulate
 The fierceness of the bounding element?

My thoughts, which long had grovell'd in the slime
 Of this dull world, like dusky worms, which house
 Beneath unshaken waters, but at once
 Upon some earth-awakening day of spring
 Do pass from gloom to glory, and aloft 150
 Winnow the purple, bearing on both sides
 Double display of starlit wings which burn,
 Fanlike and fibred, with intensest bloom ;
 Even so my thoughts, erewhile so low, now felt
 Unutterable buoyancy and strength
 To bear them upward through the trackless fields
 Of undefined existence far and free.

Then first within the south methought I saw
 A wilderness of spires, and crystal pile
 Of rampart upon rampart, dome on dome, 160
 Illimitable range of battlement
 On battlement, and the imperial height
 Of canopy o'er-canopied.

Behind

In diamond light upsprung the dazzling cones
 Of pyramids, as far surpassing earth's,
 As heaven than earth is fairer. Each aloft
 Upon his narrow'd eminence bore globes
 Of wheeling suns, or stars, or semblances
 Of either, showering circular abyss
 Of radiance. But the glory of the place 170
 Stood out a pillar'd front of burnish'd gold,
 Interminably high, if gold it were,
 Or metal more ethereal ; and beneath
 Two doors of blinding brilliance, where no gaze
 Might rest, stood open ; and the eye could scan,
 Through length of porch and valve and boundless hall,
 Part of a throne of fiery flame, wherefrom
 The snowy skirting of a garment hung,
 And glimpse of multitudes of multitudes
 That minister'd around it—if I saw 180
 These things distinctly, for my human brain
 Stagger'd beneath the vision, and thick night
 Came down upon my eyelids, and I fell.

With ministering hand he raised me up :
 Then with a mournful and ineffable smile,
 Which but to look on for a moment fill'd

My eyes with irresistible sweet tears ;
 In accents of majestic melody,
 Like a swoln river's gushings in still night
 190 Mingled with floating music, thus he spake :

“ There is no mightier spirit than I to sway
 The heart of man, and teach him to attain
 By shadowing forth the unattainable ;
 And step by step to scale that mighty stair
 Whose landing-place is wrapp'd about with clouds
 Of glory, of heaven.¹ With earliest light of spring,
 And in the glow of fallow summer-tide,
 And in red autumn when the winds are wild
 With gambols, and when full-voiced winter roofs
 200 The headland with inviolate white snow,
 I play about his heart a thousand ways,
 Visit his eyes with visions, and his ears
 With harmonies of wind and wave and wood,
 —Of winds which tell of waters, and of waters
 Betraying the close kisses of the wind—
 And win him unto me : and few there be
 So gross of heart who have not felt and known
 A higher than they see : they with dim eyes
 Behold me darkling. Lo ! I have given thee
 210 To understand my presence, and to feel
 My fulness ; I have fill'd thy lips with power ;
 I have raised thee nigher to the spheres of heaven,
 Man's first, last home : and thou with ravish'd sense
 Listenest the lordly music flowing from
 The illimitable years. I am the spirit,
 The permeating life which courseth through
 All the intricate and labyrinthine veins
 Of the great vine of Fable, which, outspread
 With growth of shadowing leaf and clusters rare,
 220 Reacheth to every corner under heaven,
 Deep-rooted in the living soil of truth ;
 So that men's hopes and fears take refuge in
 The fragrance of its complicated glooms,
 And cool impleached twilights. Child of man !
 Seest thou yon river, whose translucent wave,
 Forth issuing from the darkness, windeth through
 The argent streets of the city, imaging
 The soft inversion of her tremulous domes,

¹ Be ye perfect, even as your Father in heaven is perfect.

Her gardens frequent with the stately palm,
 Her pagods hung with music of sweet bells, 230
 Her obelisks of ranged chrysolite,
 Minarets and towers? Lo! how he passeth by,
 And gulphs himself in sands, as not enduring
 To carry through the world those waves, which bore
 The reflex of my city in their depths!
 Oh city! oh latest throne! where I was raised
 To be a mystery of loveliness
 Unto all eyes, the time is well-nigh come
 When I must render up this glorious home
 To keen Discovery: soon yon brilliant towers 240
 Shall darken with the waving of her wand;
 Darken, and shrink, and shiver into huts,
 Black specks amid a waste of dreary sand,
 Low-built, mud-wall'd, barbarian settlements.
 How changed from this fair city!"

Thus far the spirit:
 Then parted heaven-ward on the wing; and I
 Was left alone on Calpe, and the moon
 Had fallen from the night, and all was dark! 248

A. TENNYSON,

TRIN. COLL.

GREEK PRIZE POEM.

ΝΗΣΩΝ, ΑΙΓΑΙΗ ΟΣΑΙ ΕΙΝ ΑΛΙ ΝΑΙΕΤΑΟΥΣΙ.

Τίς με, τίς κούφαις πτερύγεσσιν ὕμνων
 τάχ' ἐπ' ἁκτὰν Λεσβίδ' ἀναρπάσει; τίς
 χρυσέαν φόρμιγγ' ἀπὸ πασσάλω, σὸν
 Αἰολὶ Σαπφοῖ

θαῦμα δὴν ἄφθογγον ἔρημον ἀρεῖ;
 φεῦ, πόθεν τεαὶ χάριτες, πόθεν μοι
 φίλτρα καὶ πνεῦμ' ἡμέροεν ποθέρποι;
 οὔ' ἐλέλισδες

πρὶν ποτ' ἀμβρότοισι χέρεσσι χορδὰν
 οἷα δηξίθυμον ἄχος τρέφοισα
 πένθυμον θρήνον μελιγαρύων ἔ-
 λειβες ἐρώτων.

τεῦ κλύων φίλαυλος ἑπαλλε δελφῖν,
 θαύμασαν δρομοὶ θ' ἄλαιοί τε πρῶνες,

ἀ δὲ θρηνάτειρα πανάμερος σί-
γασεν ἀηδῶν

πενθέων οἶκτῳ σέθεν· ἐν δὲ κήλοισι¹
θέλγεθ' ὕμνατῆρ ὁ σιδαροχάρμας,²
βαρβίτω τ' ἐπὶ σῶχεν ἀρήϊα θε-
όσσυτον ὄρμάν.

ἦν τὰδ', ἦν· Ἐλευθερίας ὁπαδὸς
ᾤχετ' Αἰγαία χελύς· οὐκέθ' Ἑλλάς
ἥσιν ἱππεύοισι δι' ὑδάτων νά-
σοισιν ἀνάσσει.

ἀλλ' ὅμως ἦρ ἄμβροτον, ἄλιός τε
μειδιᾷ τῆναι καθαρώτερόν τι,
αἰδὺ τᾶν αὐρᾶν ψιθύρισμα, χρυσῶν
αἰδὺ πνέοντι

ἀνθέμων ποικίλμαθ', ἀλιρρύτων τε
πορφυρᾶς χέον βοτρυᾶς κατ' ὄχθων
ἀμπέλου στίλβει γάνος· ἂν δὲ μύρτων
εὐσκιον ἄλσος

παρθένων χοροστασίαι πρέποντι,
πάλλεται ἔν κόμησι ῥόδον ποτ' αὔρας,
πάλλεται τόξευμα μελαμφῶν ἄ-
στράπτων ἀπ' ὄσσων.

Κυμάτων γένεθλα, τί πρῶτον ὕμῶν
ἄσομαι, τί δ' ὕστατ'; ἀπειρα δ' ἔστε,
στέμμασιν δαιδάλλετ' ἀναρίθμοις κρυ-
στάλλινον οἶδμα.

ἀφθίτων τεχνᾶν Πάτερ, ἡ λέλοιπας
γαῖν τεᾶν, Ἀφαιστε; πελώριον σῶν
ἀκμόνων σιγαῖ μένος· οὐκέτ' ἐκ γᾶς
πῦρ ἀδάμαστον

ἀσπέτοις ἔρευγόμενον θυέλλαις
κάππεδον κυλινδεται.—Ἡριπές τυ,
γηγενές πύλωμα Ῥόδου; θεῶ γὰρ
εἵκελον ἔστας

¹ — κῆλα δὲ καὶ
Δαιμόνων θέλγει φρένας.—Pind. Pyth. i. 21.

² Et te sonantem plenius aureo,
Alcæe, plectro, dura navis,
Dura fugæ mala, dura belli.—Horat.

ὑψίπουν βῆμ', ὑψικάρανον εἶδος,
 κυμάτων ταλέσκοπον, αἱ δ' ἔνερθεν
 ἀμβλέποισαι νᾶες ὑπερφυᾶ τεχ-
 νάματ' ἐθαμβεῦν.

Τήϊων τίς μοι μελέων προφατάν¹
 κρινάτω κρατῆρα Σάμου· κατ' οὖρον
 Μοῖσ' ἴει πλασίσιτιον· ἡνίδ' ὡς ἔ-
 λαμψε δι' αἶθραν

μαρμαροῦν Πάρου σέλας—²Ω φαεινῶν
 Κυκλαδων ἄνασσα, μάκαιρα Δῆλος,
 χαῖρε, χαῖρ'· αἰέν σ' ἐφίλασε Φοῖβος,
 Ἄρτεμις αἰέν,

σαῖς³ γὰρ εἶν ὄχθησι τάλαινα Λατῶ
 δυστόκων ἄμπνευσε πόνων· πέριξ μιν
 χεῦσε δάφνα φύλλα, κατηρεφῆς θ' ὕ-
 περθε τερείνας

ὠλένας φοῖνιξ βάλε· φῶς δ' ἱερὰννόν
 ὡς ἔβλεψ', ὡς ἀμβροσίοις προσώποις
 τέκνα προσγέλασεν, ἀμαχάνα τ' ὁ-
 ρέγματι χειρῶν

θέλγε ματρῶν κέαρ—⁴Α τίς ἀχῶ
 τυμπάνων ποτῆξε μ' ; ἰδοῦ πέδονδε
 Ναξίω κατ' ὥρεος εὐμαρεῖ σκιρ-
 τήματι πίπτει⁵

κισσοχαῖτ' ἀναξ Βρόμιος, καὶ εὐοῖ
 Μαινάδες τὸν Εὐϊὸν ἀμβοῶσιν,
 εὐτοῖς βοάμασιν ἀντιπλήξ βακ-
 χεύεται ἀκτά.

ρίπτε νῦν κώμου νόμον, Ὀρφέως δὲ
 ἔνθεον στάθεσσιν ἔγειρε φανάν·
 ἔκλυον Θρακῶν⁶ ἱερὰν παρ' ἀκτῶν,
 ἔκλυον ὁμφάν

¹ Ἐγκρινάτω τίς μιν γλυκὺν
 Κώμου προφατάν.—Pind. Nem. ix. 119.
 Fill high the bowl of Samian wine—
 It made Anacreon's song divine.—Byron.

² Cf. Callimachi Hym. in Del. et Eurip. Hecub. 457.

³ Ἡδὺς ἐν ὕρεσιν, δταν
 Ἐκ θιάσων δρομαίων
 Πέσῃ πεδόσε.—Eurip. Bac. 135.

⁴ Alluditor ad mysteria in insulis Samothracia et Imbro celebrata, ubi Dii Cabiri.

σεμνά σέμν' αὐδῶσαν—¹ Ἐκας βεβαλοί,
 δεῦρ', ὅς εὐδαίμων,² ³πραπίδεσσιν ἀγναῖς
 δρέψαι ἀρρήτων τελετῶν ἄωτον
 ὀλβοδοτειρῶν.—

Ἄ μάται' ὀνειράτ'· ἀτὰρ τίς ἀνὴρ²
 ταλόθεν νάσου κατ' ἐρημίαν; ἢ
 τρίςμακαρ κῆνός γε, τρισυλβία τὸ
 νᾶσε πέφυκας.

ἦνιδ' ὀππάτεσσι τί φάσμ' ὄρωρεν;
 ἦνι χρυσαῖς λαμπάσιν ἐμπρέπει Τῆς
 χαλκόπους; πυρωπὸς, ὑπέρταται μοι-
 ρᾶς τε καὶ Ἰλίδου

ἐν χεροῖν κλαῖδες· ὄρημ' ὄρημι³
 παμφαῆς Πατρὸς σέβας, Ἰρίσιν τε
 τὸν Θρόνον στίλβοντα· κλύω κλύω σάλ-
 πιγγος⁴ αὐτῶν

ἄσχετον—τρέμ' ὠρανός, ἔτρεμ' αἰθῆρ
 καὶ θάλασσα συντεταραγμένα, γὰρ δ'
 ἐρράγη βροντῇσι διαμπερές—φεῦ
 δεῖν' ἐσιδέσθαι

δεῖν' ἀκούειν ταῦτα· προχαιρέτω. Πᾶν
 ἔσσεται γὰρ, ἔσσεται, εὔτε θνατοῖς
 λάμπεται τὸ κύριον ὑψόθεν τε-
 λέσφορον ἄμαρ.

C. R. KENNEDY,

COLL. SS. TRIN. SCHOL.

LATIN PRIZE POEM.

*Cæsar consecutus cohortes ad Rubiconem flumen, qui provincia
 ejus finis erat, paulum constitit.*

STABAT relictæ in limite Galliæ
 Cæsar, decennes projiciens moras,
 Fatisque bellorum secundis
 Ebrius, imperioque longo :

¹ Εὐδαίμων pro μεμνημένος. Vid. Eurip. Bac. 73. ὦ μάκαρ, ὅστις εὐδαίμων.

² Vid. Apocal. i. 9—18.

³ Ib. iv. 2, 3.

⁴ Ib. xi. 15. 19.

Illic micantes æthere turbido
 Respexit hastas, signaque militum,
 Vultusque conversos in amnem
 Ulterioris amore ripæ;

Qua parte torrens vallibus in cavis
 Pleno fluebat decolor alveo,
 Turbatus hyberno supinos
 Imbre lacus, nitidumque fontem.

O qui sub antro flumineo Deus
 Ludis sororum Nāadum vacas,
 Intactus armorum tumultu, et
 Puniceum inviolatus amnem;

Tu spem redonas rura colentibus,
 Fallente nunquam messe; tibi viget
 Pax alma, flavescens aristis,
 Perpetuæque ferax olivæ:

Teque in remotis Capripedum jugis—
 Qua fonte puro vivus aquæ latex
 Descendit in campos jacentes,
 Et vitrea reparatur urna—

Credo in puellis non sine mutua
 Arsisse flamma: sed Dryadum domus
 Secreta, felicesque ripæ,
 Fronde pia tua furta celant.

Eheu! Latinus ductor, et improba
 Sancto juvenus obstrepit alveo;
 Mæretque septena residens
 Romulidum genetrix in arce.

Heu! Roma mater! Quid tibi Porsenam
 Fregisse Tyrrhenum, et gladio truces
 Stravisse reges; quid receptos
 Colle sacro posuisse fasces;

Si non in ipsos, tempus ad ultimum,
 Stent jura natos? Quos simul impia
 Incendit audendi libido, et
 Regna avidis rapienda castris,

Non sancta Patrum nomina, non Deum
 Strinxere mentes. Nam vitiosior
 Crescebat ætas, et severis
 Moribus improbior parentum,

Gaudens scelestis tradere civibus
Fascesque, et arces, et Capitolium,
Qua jura dicebant Catones
Gentibus, et reduces Camilli.

Quin ipse paulum continuit gradum
Metu Deorum Cæsar ; in Italis,
Non ante cessator, moratus
Finibus, ancipitique in ora

Bellum reponens. Seu patriæ memor
Portenta vana finxit imagine
Mens ipsa, nec veros timores
Sera sibi pietas paravit ;

Sive insolentem lusit amicior
Natura ludum ; et carmine lugubri
Audita, funestum per umbras
Vox trepidæ dedit Urbis omen.

Ipse in sonanti margine constitit,
Tendensque palmas : " O Phrygii Lares,
Aræque Vestales, et alto
Jupiter intemerate saxo,

Vos," inquit, " et te, Roma, Quiritium
Divina nutrix, testor, ab ultimis
Cum laude descendens Britannis,
Cæsar, Hyperboreoque ponto ;

Vester revertor, vester in impios
Ultor nepotes ; si procerum scelus
Punire, corruptasque visum
Dis Latiis reparare leges."

Ergo increpantem tædia militem
Vexilla jussit tollere ; nec mora
Quin omnis insuetum juvenus
Marte novo penetraret amnem.

Non UMBER illum, non sine conscio
Terrore Marsus vidit, et Appulus ;
Non dulce qui Pindi sub arce
Litus arant, et amœna Tempe ;

Non qui propinquo sidere torridi
Iram reponunt Maurus et Æthiops ;
Ardore cum morbos iniquo
Spirat humus, patriisque ventis.

Uterque lati terminus imperi
Fervet tumultu ; qua redeunt dies ;
Qua solis ad serum cubile
Purpureum spatiat æquor.

O si liceret dedecus ultimo
Vitare fato ! Quid juvat exitus
Orare bellorum ? Quid ipsis
Porticibus, gradibusque templi,

Stipata mœret turba Quiritium
Pacem repossens ?—Cum domino venit
Pax ista. Cur segnes in arma
Vivimus, opprobrio parentum,

Quos, masculorum funere civium
Claræ deceret flamma Numantiæ,
Non more solenni sacrorum
Attonitis placitura Divis ?

C. MERIVALE,

COLL. DIV. JOH. SCHOL.

EPIGRAMMATA.

ΣΚΟΤΟΝ ΔΕΔΟΡΚΩΣ.

In fautores Shellei nostri, difficillimi poetæ.

Πολλὰ σοφῶς ἠνίκαθ' ὁ Σέλλιος· οὐ θέμις ἐστὶ
παντοίων ἵεναι πάντα διὰ στομάτων.
ἡμεῖς ταῦτα σύνοισμεν· ἐκάς, ἐκάς, ὅστις ἀλιτρός,
καί τι λέγων ἀπλῶς, καὶ τὰ παλαιὰ φρονῶν.
ἡμεῖς δ' οἱ καινοί, καὶ δεξιοί, ἢ λάλοι ἄνδρες,
οἱ μόνοι ἐκ πάντων χρηστὰ διδασκόμενοι,
τερπόμεθ' ἐν τούτοις μεμνημένοι· οὐδ' ἔλαθ' ἡμᾶς
οὐ φάος ἐν σκοτίοις, οὐ σκότος ἐν φανεροῖς.

SPLENDIDE MENDAX.

Cum Danaus gladio generos sæviret in omnes,
Et conjurata sedula turba manu,
Sola suum leto subduxit Lyncea conjux,
Sola virum patri prætulit, et patriæ.

Dixit et, ostendens celatum in pectore ferrum,
Et duri narrans impia jussa senis :—
“Hæc licet edicat genitor, faciantque sorores,
Ob veterem mendax nil moror esse fidem.”

C. MERIVALE.

COLL. DIV. JOH. SCHOL.

PORSONIAN PRIZE.

SHAKSPEARE.

KING HENRY VIII. *Act 4. Sc. 2.*

GRIFFITH. KATHARINE.

GRIFF.

This cardinal,
Though from an humble stock, undoubtedly
Was fashion'd to much honor. From his cradle
He was a scholar, and a ripe and good one ;
Exceeding wise, fair spoken, and persuading :
Lofty and sour to them that loved him not ;
But to those men that sought him, sweet as summer.
And though he were unsatisfied in getting,
(Which was a sin,) yet in bestowing, Madam,
He was most princely. Ever witness for him
Those twins of learning, that he raised in you,
Ipswich and Oxford ! one of which fell with him,
Unwilling to outlive the good that did it ;
The other, though unfinish'd, yet so famous,
So excellent in art, and still so rising,
That Christendom shall ever speak his virtue.
His overthrow heap'd happiness upon him ;
For then, and not till then, he felt himself,
And found the blessedness of being little :
And to add greater honors to his age
Than man could give him, he died fearing God.

KATH. After my death I wish no other herald,
No other speaker of my living actions,
To keep mine honor from corruption,
But such an honest chronicler as Griffith.
Whom I most hated living, thou hast made me,
With thy religious truth, and modesty,
Now in his ashes honor : peace be with him !

IDEM GRÆCE REDDITUM.

ΓΡΙΦΙΘΟΣ. ΚΑΘΑΡΙΝΑ.

- ΓΡ. Οὐκ ἔσθ' ὅπως οὐ τιμωτάτην φύσιν
 ἱερεὺς δδ' ἔσχε, δυσγενὴς περ ὧν, ὅμως.
 ἐκ σπαργάνων γὰρ ἦν μὲν ἐν Μούσαις αἰεί,
 τούτων τ' ἀκριβῶς ἤψατ'. ἦν δ' ἄγαν σοφὸς,
 πιθανόν τ' ἐνώμα καὶ μελίγλωσσον στόμα.
 τοῖσιν μὲν ἐχθροῖς δυσπροσθήγορος, πικρός,
 φίλοισι δ' ἡδύς, ὥσπερ οὐ θέρος ποτέ·
 εἰ δ' οὖν ἀπλήστως κερδέων ἐφίετο,
 (ταύτη γὰρ ἐξήμαρτεν, οὐκ ἄλλως ἐρῶ)
 δοῦναί γε μέντοι καὶ μάλ' ἀφθόνην χερὶ
 πρόθυμος ἦν, δέσποινα—Μαρτυρεῖ δέ μοι
 τοῦδ' ἔργα τάνδρὸς, δίπτυχαι Μουσῶν ἔδραι,
 σεμνὴ ξυνωρίς, ὑμῖν ἅς καθείσατο,
 Ἰφθαίκε, καὶ σὺ καλλίπτυγ' Ὀξωνία·
 ὧν ἡ μὲν αὐτῶ συμμέτρως διώλετο,
 οὐ γὰρ λελεῖσθαι τοῦ κτίσαντος ἤθελε·
 ἡ δ', ἐνδεὴς περ τοῦ τελεσθῆναι γ' ἔτι,
 ὧδ' ἔστι κλεινὴ, καὶ τέχνημ' ὑπέροσφον,
 καὶ δὴ τοσοῦτον αὖξεται καθ' ἡμέραν,
 ὥστ' οὐκ ὀλεῖται τοῦνομ', ὑμνήσει δέ νιν
 γῇ πᾶσα, τοῦργου τοῦδ' ἀειμνήστου χάριν.
 πεσόντα μὲν νυν πλεῖστ' ἂν ὀλβίσαιμ', ἐπεὶ
 τὸ τηνίκ' ἤδη τοῦτο μὲν, χρόνῳ ποτὲ
 τὴν αὐτὸς αὐτοῦ καρδίαν ἐγνώρισε,
 καῖξευρ' ὅποιον κτῆμα τὸ σμικρὰ φρονεῖν·
 μείζω δὲ δὴ τιν', ἢ κατ' ἀνθρώπου δόσιν,
 τιμὴν προσῆψε τήνδ' ὁ γηράσκων χρόνος·
 ἔθνησκέ' ἐν αὐτῶ τῶ θανεῖν σέβων Θεόν.
- ΚΑ. Εἰ γὰρ θανοῦσ' εὐροιμι τοιοῦτόν τινα
 κήρυχ', ὃς ἔργα τὰμὰ τοῦ βίου φράσσει,
 ἀκῆρατόν τε δόξαν εὖ περιστελεῖ,
 σοί γ' ἐξ ὁμοίου πιστὸν ἀψευδὲς στόμα.
 Ὃν γὰρ μάλιστα ζῶντ' ἀπήχθαιρον βροτῶν,
 τῶν σῶν ἀληθεύσαντος αἰδοίω φρενὶ
 λόγων ἑκατι, κἀνδίκου φρονήματος,
 τιμᾷ θανόντα τοῦτον—εἰρήνης τύχοι.

C. R. KENNEDY,

COLL. SS. TRIN. SCHOL.

OXFORD ENGLISH PRIZE POEM,
FOR 1829.

VOYAGES OF DISCOVERY TO THE POLAR REGIONS.

ON northern shores the year's untimely close
Has mantled Nature in her garb of snows ;
The glorious sun is sinking into gloom,
As youth before its time into the tomb :
And in the keen clear air, as fade away
The streamy splendors of departing day,
Fantastic shapes of crystal ¹ fretwork gleam,
And drink a borrow'd lustre from his beam.
O'erarch'd with colors bright as those which die
The sign of promise in the summer sky,
Shines his last setting : rays of brilliant hue
Spangle the cloudless heaven's unsullied blue,
Like smiles at parting, often loveliest, when
The hearts they sever ne'er shall meet again.

'Tis past : night deepens o'er yon vessel's prow
Embank'd in ice and bedded round with snow :
Above—sad greeting to a seaman's eye—
The furl'd and idle sails flap mournfully :
Around, o'er scenes of dead and dull repose,
The midnight moon her ghastly radiance throws,
Or shines the northern light with meteor fire,
And dims the lustre of the starry quire :
Tinged with pale rays gigantic icebergs rise
And lift their spectral summits to the skies :
Like the grey shadows of departed years,
Dimly distinct, each towering form appears.

Desolate land ! how wild, uncultured, rude,
Thy drear expanse of boundless solitude—
The desert whiteness of the snow-clad hill—
The lifeless stream—but thou art lovely still !
For verdant meads, when summer months have smiled,
Like green Oases in the Libyan wild,
Bloom on the plain : fountains and bright cascades
Gem the dark woods, and glitter in the glades,

¹ Nothing in the shape of a cloud was formed, but whatever little moisture might be in the air was seen floating about in very minute spiculæ, assuming various forms of crystallization.—*Quarterly Review*, xiv. 198.

And o'er the tangled brake and steep ravine
 In sombre clusters grows the lichen'd pine :
 While flowers, that sprang unseen in mossy dells,
 Their scentless buds enclosed in crystal cells,
 Smile on the curious eye with varied hue,
 And rise in living loveliness to view.

Oh ! for the light of Nature's beauty now
 To smooth with hope the seaman's anxious brow !
 For here, though frozen damps¹ around him hung,
 And pains intense the sinewy limb unstrung,
 Day after day, in darkness and despair,
 He plied the unvaried task with ready care,
 And brush'd the tear-drop from his manly eye,
 As wayward fancy glanced to days gone by.
 And when he nightly knelt in praise—to bless
 The Guide—the Guardian of his loneliness,
 'Twas sweet to think that in the land he loved,
 From that one heart, by long affection proved,
 To the same God who watch'd his drear repose
 The same fond prayer and suppliant sigh arose.

Oh ! if we cherish holy thoughts in joy,
 When flows life's cup of sweets without alloy—
 If amid smiles the hope of heaven appears
 Glorious and bright—how passing bright in tears !
 His faint and wayworn few when Franklin led
 O'er pathless wilds—the regions of the dead—
 One miscreant saw with keen and envious eye
 Their scanty food his comrade's wants supply ;
 Raised high the hand, and dealt the deadly blow,
 With murder stamp'd in fire upon his brow ;
 Then on the bleeding form of him he slew
 Fix'd his stern gaze—nor madden'd at the view !
 But he was one,² whose dark and clouded sight
 Heaven, with its countless worlds of glory bright—
 Earth, waving with fair flowers and herbage green—
 Ocean, with tribes untold and depths unseen—
 Enlighten'd not, nor on the untutor'd breast
 The holier image of his God impress'd.

¹ The breath and other vapour accumulated during the night in the bed-places and on the beams, and then immediately froze.—Parry's Voyages.

² Michel, the murderer of Mr. Hood, was one of the Iroquois: and though his countrymen are generally Christians, was totally uninstructed and ignorant of the duties of religion.—Franklin's Voyages.

The savage native, when his consort dies,
 Slow paces round her tomb with downcast eyes,
 Chants for her future peace the wizard spell,
 And in low murmurs bids the dead farewell;
 As though he deem'd the spirit linger'd not
 On the cold earth, but sought some sunny spot,
 Where timorous seals on shore at noontide play,
 Or the huge walrus yields an easy prey;
 Where bounding reindeer track the waste of snow,
 And streams in spring through green savannahs flow :
 He—like the hills that bore him—rude and lone
 Dreams not of climes more glorious than his own,
 Of bliss beyond the grave in blessed isles,
 Where spring and summer blend their loveliest smiles ;
 Or of those valleys, gemm'd with fragrant flowers,
 Where rest the faithful in unfading bowers,
 Quaff the vine's luscious tears, or half expire
 Beneath the dark-eyed maiden's glance of fire !
 Amid tempestuous seas, and fields of ice,
 His creed has placed a lowlier paradise :¹
 There swarthy hunters mount their cars again,
 Lash their lean dogs, and scour along the plain ;
 Again adroitly steer the swift canoe,
 Poise the sure dart, or twang the unerring bow.

Nor knew the peaceful tenant of the clime,
 The mystic legends of the Runic rhyme :
 How after death in Odin's halls of gold
 The steel-clad ghosts their midnight orgies hold,
 In shadowy state around the board carouse,
 And drink with ashy lips from skulls of foes :
 Some taunting jest begets the war of words—
 In clamorous fray they grasp their gleamy swords,
 And, as in days of old, with fierce delight,
 By turns renew the banquet and the fight !

But sleep they still beneath their icy pall,
 The snow-clad plain—the voiceless water-fall ?
 Again that orb, whose never-failing smiles
 Beams on thy valleys, daughter of the isles !
 Descends in splendor on the darkling sea,
 Where strive thy sons in ceaseless toil for thee !
 Curtain'd with amber clouds, his orient ray
 Sheds soften'd lustre on returning day.
 The light awoke the monsters of the deep—
 Ocean heaved wildly in his troubled sleep,

¹ Khilla—heaven.

And hollow murmurs rose : then loud and clear
A booming sound broke on the startled ear ;
Through yawning chasms the rushing waters flow'd,
And crystal rocks on billowy currents rode :
Those phantom shapes, like sleeping storms that stood
Majestic in the moon-lit solitude,
Start from their trance, and clash in dread career,
Like warriors in the conflict of the spear ;
Round their tall crests the lambent sunbeams play,
Leaps the white foam, and curls the glistening spray.
The sunny skies above—the strife below—
Where wild winds howl, and eddying whirlpools flow,
Contrasted well earth's danger and distress
With heaven's deep calm and holy loveliness.
Yet onward still, though every groaning mast
Bends low and quivers to the frozen blast,
That lonely vessel steers ; now plunging deep
Beneath the dark abyss with sudden sweep ;
Now upward on the crested billows hurl'd,
A weary wanderer in a stormy world.
The undaunted crew with careful search explore
Each bay and inlet of the mazy shore,
Unravel link by link the chain of seas
That wind amid those Polar Cyclades ;
Mark how the current's ceaseless, changeless flow
Sets from the strait, and bears upon their prow :¹
Oh ! could they curb its tide, or stem its force,
And trace that ebbless torrent to its source,
Where echoes loud the wave's tumultuous roar
From Bhering's rocks to dark Alvaska's shore !—
Ev'n now they hear the sharp Siberian gales
Sing in the shrouds and fill their heaving sails ;
And far beyond Kamschatka's loneliest steep,
Traverse in dreamy thought the boundless deep.
The sun, whose baffled fires assail'd in vain
Those icy bulwarks, here is lord again ;
Bright islands laugh beneath his rosy beam,
And blushing fruits and golden flowrets gleam ;
Through palmy groves voluptuous breezes blow,
And gardens smile, and shining rivers flow.

Still roves the seaman's eye—nor lingers long
On that fair clime of sunshine and of song,

¹ Alluding to the current through the strait of the Fury and Hecla in the same direction as that which is observed to flow through Bhering's Straits round the icy Cape.

But wanders to the land, whose hills had been
 His childhood's cradle, and the fairy scene
 With which were twined those dreams of early joy
 Long years of after anguish ne'er destroy;
 Which oft return, like the remember'd tone
 Of music in our native valleys known,
 Sweet to the lonely ear, when some rude hand
 Has waked its echoes in a foreign land.

And him—whose patriot spirit dared to brave
 Heaven's angry storms, and Ocean's treacherous wave—
 Hail'd the rude natives of an hundred isles
 With glad coyennas¹ and with grateful smiles:
 But fairer England greets the wanderer now:
 Unfading laurels shade her Parry's brow;
 And on the proud memorials of her fame
 Lives, link'd with deathless glory, Franklin's name!

T. LEGH CLAUGHTON,

TRIN. COLL.

LATIN PRIZE POEM.

M. T. Cicero cum Familiaribus suis apud Tusculum.

CELSE ubi puniceo Latii pomaria vultu
 Despectant Anienis aquas, et myrtus opacat
 Tusculum,² et uva rubet clivis injussa supinis,
 Fessus in æstivæ quondam solatia villæ,
 Inque nemus Cicero se subducebat amœnum.
 Scilicet huc dulces sæpe invitabat amicos
 Hospitio; hic placidi captabant otia ruris;
 Huc Brutus, sociique aderant; hic, Attice, Tulli
 Gaudebas sermone tui; ingentesque procellæ
 Conticuere fori, et raucæ fragor abfuit urbis;
 Incoluit sacros Pax inviolata recessus,
 Et segura quies, et rixæ nescia vita.

Ipsam inter medios albam mœnia dumos
 Villam cernere erat, prensansque tenacibus ulnis
 Plurima frondosas obsedit caltha fenestras.
 Nonne vides, tecto flos ut lasciviat omni,
 Papilioque vagis circumvolet aureus alis;

¹ Coyenna, an expression of joy and gratitude amongst the Esquimaux.

² Hodie Frascati.

Ut ¹ prope vestibulum spirantia signa loquantur,
Purpuraque excusæ mitescat pensilis uvæ?

Illinc Albanos, fratrum ² quibus ossa quierunt,
Suspiceres tumulos, cædis monumenta cruentæ;
Fixerat ³ at contra propriæ munimina gentis
Jupiter; hic templum, et summi custodia saxi;
Ipse suum Latium Deus, et subjecta videbat
Imperia, et pingui felices ubere campos.
Parte alia, rutilis effulsit Roma cadentem
Turribus ad solem, atque adverso flumine Tybris
Mobilis accepit flammam, longeque reluxit.

Fons juxta in foribus flores colla uda gravatos
Proluit; ipse sedens Anio de marmore, ab urna
Fundit inexhaustos latices; hos balnea condunt
Rupe cava, riguoque bibunt exhedria musco.

Post villam ⁴ e celso properabat culmine rivus
Eluctans scopulis, et per virgulta ruebat.
Infra lapsus aquæ, nubesque illisa salictis
Disjecit pluvias, et roscida gramina lavit.
Hic sellæ agrestes, nodosaque cortice mensa;
Ipse manu fractæ ramos aptaverat ulmi
Tullius, et flexos curvarat robur in arcus.
Non solis radios Tyrîi amovere tapetes,
Nec sua longinqui miserunt thura Sabæi;
Cuncta dedit platanus, ⁵ frondosæque halitus auræ.

Vesperis interea socii per amica sedebant
Frigora, dum tacita incautis surrepserit hora
Noctis, et e latebris voci responderit echo.
Illi præcipue secreta annalia rerum
Pandebant, ⁶ mersosque alta caligine fastos;
Vel qua mens hominis moveatur ductilis arte

¹ Quæ mihi antea signa misisti, ea nondum vidi, in Formiano sunt; illa omnia in Tusculum deportabo.—Cic. ad Att. Ep. 4.

² Horatiorum et Curiatorum; de quorum sepulcris vide Liv. lib. i. 25.

³ Westward the view descends, and passing over the Campagna, fixes on Rome, and the distant mountains beyond it. On the south a gentle swell presents a succession of vineyards and orchards, and behind it towers the summit of the Alban Mount, crowned with the temple of Jupiter Latiaris.—Eustace, Class. Tour, vol. ii. ch. 8.

⁴ De Crabra quid agatur, etsi nunc quidem etiam nimium est aquæ, tamen velim scire.—Cic. ad Fam. lib. xvi. ep. 18. Hodie *La Marana*.

⁵ Nam me hæc tua platanus admonuit, quæ non minus ad opacandum hunc locum, patulis est diffusa ramis, quam illa cujus umbram secutus est Socrates.—Cic. de Orat. lib. i. 7.

⁶ Ciceronis Disputationes de Divinatione et de Oratore in Tusculano habitas esse ferunt.

Eloquii, et prono rapiantur flumine sensus.
 Aut infelicem patriam, lethaliaque urbis
 Vulnere plorabant, laceræ civilibus armis;
 Forsan et indignans atrocis fræna tyranni
 Libertatis opus struxisti hic, Brute, volentesque
 Hic primum Divos in grandia cœpta vocasti!

Quinetiam nugis animos recreare juvabat
 Interdum, et fessos puerili solvere ludo.
 Sæpius astabant, dum sepsit ovilia pastor,
 Vel mulsit gravido distentas lacte capellas.
 Aut ubi per notos ducebat semita lucos,
 Hi segnes ibant; tu currens impigra anhelum
 Floribus implesti gremium, patrique dedisti,
 Tullia, sublati exquirens oscula ocellis.
 Vel clam sæpe eadem post tergum lapsa, coronis
 Cæsariem ornasti roseis, risuque protervo,
 "Id concede, precor supplex, ut filia patrem
 His saltem accumulem donis, furetur honores
 Invida ne cunctos, et nil mihi Roma relinquat."

Te mox ante diem divellet sæva parentis
 Mors illo amplexu; mox is suprema daturus
 Oscula, funereo decorabit flore feretrum!

Parte alia,¹ ad collem tenui pomaria clivo
 Vergebant, et sepe hortus prætextus acerna.
 Nec fama, Cicero, indignam, neque nomine tanto
 Tu rebare operam; tu plantas vere serebas
 Ipse manu, teneræ observans cunabula gemmæ.
 Sæpe nimis patulam tonsisti consul olivam,²
 Depositisque tuos coluisti fascibus agros.

Mox ubi curvavit ramos Autumnus³ olentes
 Muneribus, falcemque vocat jam debilis arbor,
 Cessantes passim per læta vagantur amici
 Virgulta, ac fœtus speculantur divitis anni;
 Mirantes, ut mala piris aliena rubescant
 Imposita, et Zephyrus folio bicolore susurret;
 Utque suam serpens erratica vitis ad ulmum
 Hæreat, amplexusque petat jam nubilis uva.

¹ Cic. de Senec. cap. 15. ab initio ad finem.

² Quid ego vitium satus, ortus, incrementa commemorem? satiari delectatione non possum, ut meæ senectutis requietem oblectamentumque noscatis.—De Senec. 15.

³ Nec vero segetibus solum, et pratis, et vineis, et arbustis res rusticæ lætæ sunt, sed etiam hortis et pomariis; tum pecudum pastu, apium examinibus, florum omnium varietate.—De Senec. 16.

Ambrosios alibi spirant alvearia flores.
 Nonne vides, incerta volans, ut mellea labro
 Pocula tranet apis, palmæque interstrepit umbram?
 Explorant comites solertia gentis onustæ
 Ingenia, ac tardo reprimunt vestigia gressu;
 Ante alios primus vultu ridere benigno
 Tullius, et "Mecum parvos," ait, "Attice, cives
 Aspice, quæ felix populo concordia, rerum
 Quantum amor, fixis quam pulcher legibus ordo!"

Protinus incumbens Ciceroni Brutus, "Et illis
 Haustus¹ inest quidam divinæ lucis, et auræ
 Pars cœlestis," ait; "sunt omnia numine plena;
 Numinis in minimo cernas miracula texto.
 Nec minus admiranda hominis spectacula prodit
 Natura; hanc etiam trepida formidine lustrò.
 Ergo age, jampridem cæcos recludere fontes
 Pollicitum nobis, te munera debita posco.
 Hesperus invitat, nec vellere prata madescunt
 Nocturno, aut primis stat ros argenteus herbis.
 Spero equidem, nec spes umbra me ludit inani
 Perfida, non animum, morienti corpore, totum
 Posse mori, sed nigro aliquid superesse sepulcro."

Tullius at contra, "Tanto, mi Brute, labori
 Impar,² immensis errabo incertus in undis;
 Sin libeat, cymbæ trepidantia pandere vela
 Audebo, rapidisque adeo me credere ventis.

"Mens hominis (ni vana fides) ac mira potestâs
 Materie terrena parum est;³ quot plurimâ tellus
 Aspice, parturiat; quænam vis purior ollis?
 Aversatur humi crassas mens integra sordes.
 Credibile⁴ est igitur, deduci simplicis auræ
 Particulam cœlo, sensusque ex omnibus astris
 Collectos, huc ætherio descendere tractu.
 Ergo animus⁵ multos in corpore conditur annos,

¹ Vide Virgil. Georg. iv. 220.

² Itaque dubitans, circumspectans, hæsitans, tanquam ratis in immenso mari nostra vehitur oratio.—Tusc. Disp. lib. i. 30.

³ Animorum nulla in terris inveniri origo potest; nihil enim est in animis mixtum atque concretum, aut quod ex terra natum atque fictum esse videatur.—Tusc. Disp. i. 27.

⁴ Homines enim sunt hac lege generati, qui tuerentur illum globum quem in hoc templo medium vides, quæ terra dicitur; hisque animus datus est ex illis sempiternis ignibus, quæ sidera et stellas vocatis.—Somn. Scip. 3.

⁵ Immo vero, inquit, ii vivunt, qui ex corporum vinculis tanquam e carcere evolaverunt.—Somn. Scip. 3.

Squalens nocte, suaquē sedet ferrugine clausus :
 Hinc sibi nota tamen captivus suspicit arva
 Mœstior interdum, atque optantia lumina jactat.
 Rumpuntur tandem sera retinacula morte ;
 Nec mora ; continuo puræ in confinia lucis
 Exiit, ¹ ac nullo superavit nubila nisu,
 Dilectos dum lætus agros, cognataque tangat
 Limina ; ² tunc æquo libratus pondere, demum
 Incubet, et passis super æthera pendeat alis.

“ Attice, prima vides pallentem cornua Lunam,
 Astraque tot vigiles sensim accendentia tædas.
 Forsitan et nobis dabitur miscerier istis,
 Et volitare vagis, et circum quæque morari ;
 Jam spectare, ³ locis qui sit cœlestibus ordo,
 Jam qua lege voluta rotetur machina mundi.
 Hunc necnon angustum orbem, desertaque tecta
 Desuper e specula, nostrisque tuebimur oris.
 Nosque feret celeri curru levis aura, volatu
 Molli incumbentes, nec pondere congemet ullo.
 Protinus intacti tranabimus æquora ponti,
 Tellurisque vias, ⁴ nivea qua Zona sub Arcto
 Duratur glacie, aut urit Sol omnia flammis.
 Mox et delicias invisam forte senectæ
 Tusculum, et hos iterum, vobis comitantibus, hortos ;
 Dulciaque ut vitæ agnoscam monumenta, juvabit
 Hos meminisse dies, atque hæc mea præscia verba.

“ Nec tamen, ut perhibent, cœli patet omnibus idem
 Ascensus ; sed enim depressos pondere culpæ
 Perplexæ ambages, ⁵ callisque miserrimus error
 Accipiunt ; alii tortos verruntur in orbes,
 Suspensi ad ventos, dum labem exemerit ætas. ⁶

¹ Necesse est ita feratur, ut penetret, dividat omne cœlum hoc, in quo nubes, imbres, ventique coguntur.—Tusc. Disp. lib. i. 19.

² Quam regionem cum superavit animus, naturamque sui similem contigit et agnovit, tanquam paribus examinatus ponderibus nullam in partem movetur.—Id.

³ Quamvis copiose hæc diceremus, si res postularet, quam multa, quam varia, quanta spectacula, animus in locis cœlestibus esset habiturus.—Tusc. Disp. lib. i. 21.

⁴ Quod tandem spectaculum fore putamus, cum totam terram contueri licebit, ejusque cum situm, formam, circumscriptionem, tum et habitabiles regiones, et rursum omni cultu, propter vim caloris, aut frigoris, vacantes?—Tusc. Disp. lib. i. 20.

⁵ Nam qui se humanis vitiis contaminavissent, et se totos libidinibus dedidissent, iis devium quoddam iter esse, seclusum a concilio Deorum.—Ibid. lib. i. 30.

⁶ Namque eorum qui se corporis voluptatibus dediderunt, earumque

Vos ergo patriam moniti, legesque tueri
Discite,¹ nec segni luxus torpere veterno.
Carcere sic animus perrupto corporis, exin
Adjunget sese comitem surgentibus auris,
Devenietque suas rursum incorruptus ad ædes."

Bacchus adhuc sylvis Albana cacumina vestit,
Subridetque Ceres, spicis intexta capillos;
Illa tamen, Tulli, floret pulcherrima sedes
Heu! jampridem oblita tui, ingratique recessus
Immemores: nec jam discunt virgulta sonare
Colloquio, aut solitam saxosa umbracula vocem
Agnoscunt, mediisve albescit villa tenebris.
Ast ibi mœsta querens acclivi tramite rivus²
Desilit: et platanus, tot jam labentibus annis,
Hospitium,³ ut quondam, dat plurima; mox mola collis
Sub dorso latet, et scatebras occulta loquaces
Accipit; hinc inter flexus, muscumque cavatum
Discedit liquor, et bibulis elabitur herbis.

Nec procul, imposuit qua nunc in rupe sacellum
Religio,⁴ veteris restant vestigia famæ.
Quatuor attollunt immani mole gigantis
Effractus simulacra pedes; ædemque columnæ
Contiguam variis incisæ floribus ornant.
Hic senis effigiem videas in pariete; chartam
Læva tenet; frontem meditantis dextera fulcit.

se quasi ministros præbuerunt, corporibus elapsi animi, circum ipsam terram volutantur, nec hunc in locum, nisi multis exagitati sæculis, revertuntur.—*Somn. Scip. 9.*

¹ Hanc vitam tu exerce in optimis rebus. Sunt autem optimæ curæ de salute patriæ, quibus agitated et exercitatus animus, velocius in hanc sedem, domumque suam pervolabit.—*Somn. Scip. 9.*

² The same alley continues to Grotta Ferrata, once the favorite villa of Cicero, and now an abbey of Greek monks. It is bounded on the south by a deep dell, with a streamlet that falls from the rock; and having turned a mill, meanders through the recess, and disappears in its windings.—*Eustace, Class. Tour, vol. ii. 8.*

³ The plane-tree, which Cicero notices with so much complacency in the person of Scævola, in the first book *De Oratore*, still seems to love the soil, and blooms and flourishes in peculiar perfection all around.—*Eustace, vol. ii. 8.*

⁴ At each end of the portico is fixed in the wall a fragment of basso-relievo: one represents a philosopher sitting with a scroll in his hand in a thinking posture; on the other are four figures supporting the feet of a fifth of colossal size, supposed to represent Ajax. These, with the beautiful pillars which support the church, are the only remnants of the decorations and furniture of the ancient villa.—*Eustace, vol. ii. 8.*

Tristior aspiciens parva heu ! monumenta viator
 Avellit nequicquam oculos, amissaque luget
 Gaudia ; mox ipsis, qua stat defixus, in umbris
 Egregii quondam meminit sermonis,¹ et ardor
 Extemplo surgentem animum diviniorem implet,
 Magnaque nunc tandem demissæ gratia lucis !

Scilicet illa tuis arcanæ semina flammæ
 Effulsere oculis, quamvis obscura ; nec æther
 Cognata, Cicero, attraxit dulcedine sensus
 Nequicquam ; at vates venturi præscius, ultra
 Ausus es hos mundi fines errare, recessumque
 Optare ignotum, placidique obliviam portus.
 Hæc tibi sollicitæ saltem lenimina mentis,
 Nec parvum ingentis curæ solamen ; et hac spe
 Heu ! miserum exilium, patriæque ingrata tulisti
 Vulnere, servatæ crudelia præmia Romæ.
 Hac fretus victricem iram, Antonique ministros
 Instantes, gladiique minas tranquillus, et ora
 Aspera vidisti, sublataque brachia ad ictum.
 Tum forte Elysia sperabas regna quietis
 Postremum, et moriens figebas lumina cælo.

J. E. EARDLEY WILMOT,

COLL. BALL.

**A CONNECTION of SACRED and PROFANE
 HISTORY, from the Death of Joshua to the Decline
 of the Kingdoms of Israel and Judah (intended to
 complete the Works of SHUCKFORD and PRI-
 DEAUX). By the REV. MICHAEL RUSSELL,
 LL.D., Episcopal Minister, Leith. 2 vols. 8vo.
 Rivingtons : London, 1827.**

EVERY reader is well acquainted with Dean Prideaux's *Connection of the Old and New Testament*. With materials derived chiefly from the pages of profane authors, that learned person undertook to fill up the interval between the conclusion of the canonical Jewish scriptures, and the inspired narrative as resumed in the Christian

¹ Tusculanarum Disputationum.

writings, about five centuries afterwards: and this task he performed with so much success, that few books have enjoyed a more extensive and enduring popularity than the volumes which bear his name. It is not, perhaps, so generally known, that it was the intention of Dr. Shuckford to bring down the events of the sacred history from the creation of the world to the epoch at which the other began his valuable labors. But he did not live to complete his plan: and his work, accordingly, which should have extended to the reign of Ahaz, proceeds no farther than to the times of Joshua; leaving about eight hundred years of a very important period to occupy the pen of some future writer. The numerous events which took place under the government of the Judges, in the brilliant reigns of Saul, David, and Solomon, as well as during those of the successive princes of Israel and Judah, till the ascendancy of the Assyrian power threatened the liberty of both these nations, remained to be embodied in a continuous narrative, as also to be connected with the history of such other tribes and kingdoms of the East as had any intercourse with the descendants of Abraham. Hence the object of the publication now before us, is to complete the scheme contemplated by Dr. Shuckford; being a Connection of Sacred and Profane History, from the death of Joshua to the decline of the kingdoms of Israel and Judah.

Dr. Russell has seen proper to begin his work with a "Preliminary Dissertation, containing remarks on Ancient Chronology." He justly observes, that

to the reader who shall enter in earnest on the inquiries which are pursued in his book, it will soon become manifest, that in most cases, the study of ancient history resolves itself into a series of chronological disquisitions respecting the origin of nations and the relative antiquity of events. The last thing which appears of importance to the annalist of a rude age is to mark the precise order of the occurrences which he records, and more especially to afford the means of determining their place in the map of time, by noting their distance from one common point to which they might all be referred.

In our last Number, in the article "On the Difference in the Chronology of the Samaritan and Greek Versions and the Hebrew Text of the Scriptures," we gave an outline of the conclusions to which Dr. Russell's reasoning has carried him on that important subject, and which have been adopted by the Marquis Spineto in his lectures on the elements of hieroglyphics.¹ He remarks, that

¹ Since we wrote the above article, the Marquis has given his interesting lectures to the public through the medium of the press; and we observe that in several places he acknowledges his obligation to Dr. Russell in regard to his views of chronology. At the end of the eleventh lecture he refers to certain works; "and, above all, to the Preliminary Disser-

"those who are not acquainted with the writings of the ancient historians, must be surprised when they find that the system of dates which has been adopted in the authorised version of the Scriptures differs from the chronological conclusions which are now commonly held, to the full amount of fourteen hundred years. The numbers which appear in the margin of our English Bibles were inserted on the authority of Usher and Lloyd; prelates, it is true, who were no less esteemed for their great learning than for their zeal and integrity. But in a subject of this kind where the truth must be discovered by an examination of ancient records, the value of every man's opinion must be determined by the evidence which he produces in support of it, as well as by the soundness of the reasoning which he employs in weighing the facts and testimony on which the question has usually been decided. In chronology, it is well known, the name of Usher, as well as the greater name of Newton, has long ceased to command any special attention. Each of these distinguished authors was led astray by the prevailing habits of his own mind, and by the favorite pursuits of his age. The primate, from the respect which he entertained for Hebrew literature, put an undue degree of confidence in the opinions of the rabbis; the philosopher, on the other hand, assured himself that a basis for an infallible system of chronology might be found in the deductions of physical astronomy."

It is indeed worthy of remark, that the chronological system recommended by Dr. Russell in the present work, is represented by him as so far from being new, that it may be described as the most ancient that has at any time been known to the Christian church. In the volumes of the earliest writers who undertook to illustrate the doctrines and the history of our holy faith, the numbers of the Septuagint are uniformly employed to measure the succession of the several events to which their arguments bear a reference. We find not in their computations any evidence that they were even acquainted with the abridged method which the rabbis have attempted to introduce: and throughout the Eastern empire in particular, the Hebrew chronology remained unknown or disregarded during the lapse of fifteen centuries. Even in the Western church, the era of the Reformation forced the clergy to the calculations which were handed down to them in the tables of Clement, Theophilus, and Eusebius; and which, in fact, had never been challenged except by a few obscure partisans of the rabbinical school, who urged the authority of Mss., of which they knew neither the import nor the history.

tation, published by Dr. Russell at the head of his '*Connection of Sacred and Profane History*;' a book that I cannot sufficiently recommend, and from which I have derived the greatest assistance."

In the Dissertation on Chronology, there is an interesting account of the original speculations of the Jews on the subject of the millennium, which we earnestly recommend to the attention of such of our readers as may have allowed their minds to be disturbed by the ignorant reveries on that head which have been revived in the present day. Dr. Russell produces the most satisfactory proof that the rabbis, both before and after the birth of Christ, believed that the world was to exist only six thousand years, as the habitation of sinful men ; after which a new order of things was to commence, when peace and joy were to prevail among the chosen race during a thousand years, much on the same principle that six days of toil every week are succeeded by a day of rest and happiness. This opinion was adopted by many of the early Christians, and is found to have influenced greatly their belief and expectations relative to the final consummation of all things. St. Barnabas, for example, who has been described as the first depository of the doctrine of St. Paul, presents to us, in a commentary on the 20th chapter of Exodus, the following views of the mystical meaning of the word Sabbath: "And God made in six days the works of his hands, and he finished them on the seventh day ; and he rested on the seventh day, and sanctified it." "Consider, my children," says he, "what that signifies,—*he finished them in six days*. The meaning of it is this ; that in six thousand years the Lord God will bring all things to an end ; for with him one day is a thousand years, as he himself testifieth, Psalm xc. 4. Therefore, children, in six days, that is, in six thousand years, shall all things be accomplished. And what is that he saith,—*And he rested the seventh day* ? He meaneth this ; that when his Son shall come and abolish the season of the wicked one, and judge the ungodly, and shall change the sun, the moon, and the stars, then he shall rest gloriously on that seventh day. Behold then he will truly sanctify it with blessed rest, when we (having received the righteous promise, when iniquity shall be no more, all things being renewed by the Lord) shall be able to sanctify it, being ourselves first made holy."—Cathol. Epist. S. Bar. sect. 15.

The rabbis, we are told, not satisfied with the resemblance between the six days of creation and the seventh day of rest, sought an authority for the same conclusion in the apparently trivial circumstance, that the first letter of the Hebrew alphabet, which, when accompanied with a certain mark, denotes a thousand, occurs six times in the first verse of the first chapter of the book of Genesis. Hence they inferred that the earth was to last only six thousand years in its present state ; and that those six millenary periods were to be followed by one day of corresponding length, consisting of a thousand years, or one millennium. As, therefore, the sixth millennium was well advanced in the time of our Saviour,

his contemporaries viewed themselves as those who lived in the *latter days*, and on whom *the ends of the world* had come. In truth, the notion of an approaching millennium, which pervades the writings of that early period, cannot be properly understood, without a reference to this tradition respecting the age and duration of the world.

In the apostolical age most men entertained the belief that the incarnation of the Redeemer took place near the very close of the sixth millennium. St. Clement of Rome, as well as Barnabas, shared in that opinion. Justin Martyr, Tertullian, Cyprian, Theophilus, Clemens Alexandrinus, Origen, and Ambrose, at a later period, afford unquestionable evidence that they inherited the same persuasion. The last-mentioned of these fathers, in his exposition of the Gospel of St. Luke, shows clearly that he had adopted the conclusion of his times, as to the age and duration of the world. When commenting on the transfiguration of our Lord, he lays considerable emphasis on the statement of St. Matthew, who observes, that, *after six days*, he taketh Peter, James, and John up into a high mountain apart. "In regard to this notice," says the venerable author, "we may remark, that it was after *six thousand years*; for a *thousand years* are in the sight of the Lord as one day. But now more than six thousand years are counted, namely, from the foundation of the world." Origen, in one of his Dialogues, asserts, against an heretical follower of Marcion, that our Lord descended from heaven for the salvation of man, six thousand years after the Almighty had formed the first of the human race. And Hippolytus, who likewise flourished in the beginning of the third century, warns his flock that the time of Antichrist could not be far distant, as six thousand years from the creation of the world had already passed away. In a word, Dr. Russell has established, by a very patient and learned research into Christian antiquity, that, prior to the close of the second century, there is no writer to be found who did not inherit the opinions which prevailed in the times of the apostles and their immediate disciples, relative as well to the interval which had elapsed between Adam and Christ, as to the expected change about to take place in the condition of human nature.

In the following century, (he adds) we begin to perceive symptoms of change in the leading systems of chronology, and an attempt to accommodate the authority of tradition to the actual state of things. The expected millennium was seen to be delayed from generation to generation; and it therefore became necessary to examine more attentively into the language of Scripture, and to calculate with greater precision the several epochs which were recorded in the inspired annals of the Jewish church. Julius Africanus, accordingly, who wrote about the year 221 of our era, is the first who reduced the period above stated (between

Adam and Christ) to 5500 years;—a conclusion which appears to have been readily received by nearly all the learned Christians of his day, particularly in the provinces of Greece and of Asia Minor.

Lactantius, who flourished early in the fourth century, proved himself, in the department of chronology at least, an implicit follower of Julius the African. In the seventh of his *Divine Institutions*, he ventured to teach, according to the doctrine of the Jews, that the world in its present form was not to subsist beyond six thousand years; but that, after the term now mentioned, the human race was doomed to witness the consummation of all earthly things, and the commencement of a new order of moral and intellectual natures. He adds, that those who have devoted themselves to the Science of Time, have ascertained with sufficient accuracy when this renovation is to take place; guiding their inquiries by the knowledge which is presented to them in the holy books and other historical records of former ages, wherein is contained the number of years assigned for the duration of the globe. He admitted, indeed, that there appeared some diversity in the sentiments of the best writers on this subject; but, on the whole, he thought himself justified in pronouncing that the earth, as now constituted, was not to last more than two hundred years from his own time. "*Quando tamen compleatur hæc summa, (6000 ann.) docent ii qui de temporibus scripserunt, colligentes ex litteris sacris, et ex variis historiis, quantus sit numerus annorum ab exordio mundi. Qui licet variant, et aliquantum numeri eorum summa dissentiat; omnis tamen expectatio non amplius quam ducentorum videtur annorum.*"—*Lact. lib. vii. Divin. Institut. num. 25.*

In this computation the learned tutor of the son of Constantine proceeds on the fact, proved or assumed by Julius Africanus, that the world had existed 5500 years before the incarnation of Christ; and as from the birth of our Lord to the period at which the Divine Institutions were composed, there intervened a space of 320 years, making 5820 in all from the creation; the remainder, 180, may be regarded as justifying the round number of 200 used by Lactantius, as completing the full term measured out by Divine Providence for the duration of this earthly abode. Eusebius, the bishop of Cæsarea, who lived at the same time with Lactantius, thought proper to diminish the period between the creation and the era of redemption to 5200 years: a conclusion which was adopted by many of the Western churches, but resolutely opposed by those of the Lesser Asia, Arabia, and Egypt. We find also, that even in the days of Abulfaragius, who wrote his *History of the Dynasties* towards the end of the thirteenth century, no material change had been introduced into the ancient chronology. "From the beginning of the world," says he, "to the Messiah, according to the computation of the law in the Septuagint version, which is in the hands of the Greeks, and of the other Christian sects, the Syrians excepted, the number of years is about five thousand five hundred and eighty-six." This current of opinion as to the age of the world continued uniform during several centuries over the whole Christian church. Augustine, it is true, departed so far from the authority of Eusebius and Jerome, as to introduce into the line of the postdiluvian fathers the name of the second Cainan. But his views, it is obvious, were all along regulated by the same general principles which, in those early ages, seem to have determined the limits of all chronological inquiry: for even in the beginning of the fifth cen-

tury, the date at which he lived, we find him using the very same language which filled the mouths of the Christians while as yet the apostles and their companions were on the earth; and assuring his auditors that the sixth millennium was already far advanced, and that, at the close of it, a great change awaited the mortal condition of man. "In sexto annorum milliariorum, tanquam sexto die, cujus nunc spatia superiora voluntur." He therefore opposes himself to those who maintained what he esteemed heretical notions on the history of the cosmogony; reminding the pious persons whom he addressed, that from the first man, who was called Adam, six thousand years were not yet completed, and that the writers who denied this certain and unquestionable truth deserved not to be reasoned with, but to be treated with contempt. "Ab ipso primo homine, qui est appellatus Adam, nondum sex millia annorum compleantur: quomodo non isti ridendi potius quam refellendi sunt, qui de spatio temporum tam diversa, et huic exploratæ veritati tam contraria persuadere conantur?"—De Civit. lib. xviii. c. 40.

It is a remarkable fact, that as time rolled on, without realizing the awful catastrophe to which the hopes or fears of men were directed in the early ages of Christianity, the chronologers of those days found it expedient to alter, from period to period, the ancient system of dates by which the interval between Adam and Christ was wont to be measured. Clement and Barnabas, with others who are usually denominated Apostolical Fathers, taught that the sixth millennium was near a close when the Saviour of mankind took on him the nature of the human being, and consequently encouraged the expectation that the millenary sabbath of peace and triumph was rapidly approaching. But, after two hundred years had passed away, and mundane concerns continued to proceed in their usual course, it was concluded that a mistake had been committed in the rabbinical calculations, in regard to the lapse of time between the eras of creation and redemption. Hence Julius Africanus, Lactantius, Eusebius, and Jerome, reduced that period, first to 5500, and afterwards to 5200 years: an accommodation by which they contrived to save, in some degree, the credit of the older Christian writers, and also to keep the millennium in prospect as an event which could not be very long delayed. Every one, we think, will agree with Dr. Russell in thinking, that

such expectations are fully intelligible, only when viewed through the medium of that chronology, according to which the Christians of the apostolic age, as well as the Jews themselves at that period, were accustomed to measure the antiquity of their nation and of the human race. If examined into, on the basis of the modern Hebrew text, they must appear not only absurd, but positively without any foundation whatever, either in history or in tradition. If the stream of time had only brought the world towards the close of the fourth millennium, on what ground could a people, who had been taught to expect a great change in the condition of man and of the globe at the end of six thousand years, consider themselves as existing on the very eve of that

change, as living in the last days of the present mundane system, and as being destined to be witnesses and partakers of its final consummation? Whatever may have been the precise import or extent of this persuasion, there is no doubt that it was entertained by many individuals in Judea, both while they adhered to the ritual of Moses, and after they had transferred their belief to the more reasonable doctrines of Christianity; and as we know the traditional tenet on which their expectation of the end of the world was founded, we may thence conclude that, in the first age of the Gospel, the Jewish chronologers were perfectly aware that the sixth millenary term of creation had made considerable progress.

This Dissertation contains the substance of all that has been written on sacred chronology by Isaac Vossius, Pezron, J. Scaliger, Patavius, Marsham, Usher, Hayes, Capellus, Baillie, Newton, Lloyd, Bedford, Blair, Jackson, Vignoles, Freret, Faber, Hales, and is very valuable as a luminous compend of a most intricate science. The "Connection" itself is divided into two books, containing the following chapters:

- Book I. 1. On the Civil and Political Constitution of the Ancient Hebrews.
 2. On the Religious Belief and Practices of the Ancient Hebrews.
 3. On the General History of the Hebrews from the death of Joshua to the reign of Saul.
- Book II. 1. On the Ancient History of the Babylonians and Assyrians, as connected with that of the Hebrews, between 1543 and 1099 B. C.
 2. Containing an Outline of such parts of the Ancient History of the Hebrews as may appear to have been affected by the power or character of the neighboring nations.
 3. On the Iranian or Ancient Persian Monarchy.
 4. On the Origin of the more remarkable States and Kingdoms of Ancient Greece.
 5. On the Argonautic Expedition; the Capture of Troy; and the Return of the Heraclidæ.

In the chapter on the civil and political institutions of the Hebrews, there is a great deal of information well deserving the study of every young divine. In the next section, which respects the religious belief of the ancient Hebrews, the author crosses the path of Bishop Warburton, on the question which applies to the comparative antiquity of the book of Job. This learned prelate connected the inquiry now mentioned with a peculiar doctrine supposed to prevail among the Jews at the time when it was written, on the mysterious subject of diabolical influence. He imagined that the Israelites knew nothing of what he calls the "history of the devil," before they were carried captive into Assyria; and assuming this supposed fact as the ground of his hypothesis, he concludes that as Satan is actually mentioned in the tract which bears the name of Job, it must have been composed after the return from Babylon.

In opposition to the views of Warburton, I have (says Dr. Russell) endeavored to prove, not only that the Hebrews were well acquainted with the name and offices of Satan long before the conquest of this country by Nebuchadnezzar, but also that the notions concerning the character of the evil one contained in the book of Job are quite inconsistent with those which the people of God learned in the East; and consequently that the work just mentioned must be older than the Babylonian captivity. It will be found that in the earlier periods of their history, the descendants of Jacob believed in the existence of evil spirits as well as of good; but so far from holding, as they did subsequently to the times of Cyrus, that the former were the subjects and agents of a great malevolent demon who had opposed himself to the counsels of the Most High, they regarded them all, good and bad, as the ministers of Jehovah; accustomed to appear in his presence, to receive his commands, to go forth in order to execute his will, and to take their place again among the sons of God, when they came back to render an account of the services which they had performed. The Satan who is introduced into the scene in the book of Job is clearly not the evil principle recognised among the Persians, and adopted in some measure by the Jews of a later age. He appears there as the servant, not as the opposer of the Divine Will; and presents not in fact, either in his character or in his attributes, any resemblance to that malignant spirit, whose imaginary history, as one of the two principles, filled so large a portion of the theological institutes of Asiatic writers.

There is another point in which our author differs with Warburton, namely, the belief of the ancient Hebrews in the proper immortality of the human soul, and of a future state of reward and punishment; but as this subject is, in some degree, the cornerstone of the bishop's system, and is besides extremely important in itself, we must rest satisfied with a reference to the volumes now before us, where it is discussed with much learning and ingenuity. The reader will also find in the first chapter of the second book, which treats of the ancient history of the Babylonians and Assyrians, much interesting matter collected from a great variety of sources. The views which Dr. Russell recommends in regard to this portion of our primitive annals, remove all the difficulties which encumber the hypothesis of *two Assyrian empires*; one of which is supposed to have been erected on the ruins of the other.

But (says he) whatever may be the degree of confidence which the reader shall think proper to place in the deductions relative to the Assyrian empire, which have arisen from the facts that I have endeavored to establish, it will not be lessened when he reflects that the argument has all along proceeded on a uniform principle, and without using any liberty with those ancient records whence the chronological data have been derived. I have carefully avoided the practice of that bold criticism, which bends to its own objects the clearest statements of the authors whose works it examines: holding it as a first principle that the testimony of an ancient writer must be received in its literal meaning, and, with the exception of manifest corruptions and typographical errors, either be adopted in whole or rejected in whole.

We could have wished that the author had abridged his account:

of the "origin of the more remarkable states and kingdoms of ancient Greece," both because this portion of his work has less connection than any other with sacred history, and also because the facts on which it rests are sufficiently accessible to the ordinary reader. From this stricture we readily except the Parian Chronicle, a copy of which is given at length, together with its history and a selection from the best commentators; because, although this document is to be found in other volumes, it is nevertheless comparatively rare, and is besides of the utmost value for illustrating the early annals of eastern Europe. We may add, too, that there are in several parts of these two volumes certain conclusions and opinions in which we do not entirely concur, and that there are others which appear open to misapprehension, and of course to uncandid inferences regarding matters of the weightiest import. We allude more especially to the judgment which may be formed respecting the plenary inspiration of the apostles, in connection with the statement that those holy men expected the end, or, at least, an alteration in the moral and physical condition of the world at the close of the sixth millennium. But, on the whole, it is a work which we have read with much satisfaction, and can therefore heartily recommend to all who take an interest in the exactness of chronology, in the history of early opinions, in the origin of nations, and above all in those institutions, doctrines, and events, to which the religion even of the present day, now so much purified and enlightened, must be ultimately traced.

EGYPTIAN ANTIQUITIES.

AFTER the example of some learned antiquaries in London, Messrs. Dorow and Klaproth lately undertook, in Paris, the publication of more than eighteen hundred Egyptian gems, cameos, scarabæi, and pastes, faithfully represented on thirty-six folio plates, under the title of *Collection d'Antiquités Égyptiennes, recueillies par M. le Baron de Palin*; but this work comprehends, with the inestimable collection formed by M. de Palin (Swedish minister at Constantinople), many highly interesting Egyptian antiques belonging to the cabinet of M. Passalacqua, including also several cameos which, although they were found in Egypt, appear to be of foreign origin: some probably illustrating the ancient Persian mythology; others Abraxas, and a few of which it is difficult to speak with any certainty. The plates are very neatly and accurately executed at the lithographic press of

Engelmann; and to them are prefixed forty pages of *Observations Critiques sur la Decouverte de l'Alphabet Hieroglyphique, faite par M. Champollion, le jeune*. It is to these "Observations" that we now particularly direct the attention of our English reader; since their distinguished author, the learned M. Klaproth, unequivocally decides in favor of England the claims to a literary honor which has for some time been enjoyed by France.

The nature of this claim will be most clearly explained by an extract from the first page of the "Observations." "For some years," says M. Klaproth, "much has been said respecting a 'hieroglyphical alphabet;' the discovery of which incontestably belongs to Dr. Young. In 1818, he succeeded in ascertaining the alphabetical value of most of the hieroglyphics that compose the names of *Ptolemy* and *Berenice*. The celebrated Zoega had already suspected that many hieroglyphical signs might be employed alphabetically; but the honor of having demonstrated this fact is due to Dr. Young. Zoega's conjecture had not made any impression on those who applied themselves to the study of Egyptian writing: on the contrary, they persevered in regarding the whole mass of hieroglyphics as ideographic or symbolic signs. An ingenious and accomplished French *savant*, M. Champollion, the younger, endeavored, during a long time, to decipher the hieroglyphics; but that he failed does not surprise us, since he only trod in the steps of those who had before him devoted themselves to similar researches. It never once occurred to him that the hieroglyphics contained an alphabetical portion, as we learn from his own words in the essay *De l'Ecriture Hieratique des anciens Egyptiens*, published at Grenoble in 1821. Having mentioned some (hieratic) manuscripts which had attracted the attention of many eminent antiquaries, M. Champollion informs us that certain persons finding the writing of those rolls different from the hieroglyphic, considered it as the ancient Egyptian *hieratic*, others as *epistolographic* or *popular*; but all agreed on one important circumstance, that the writing of this Egyptian Ms. was *alphabetical*; that is, composed of signs serving to recall the sounds of the spoken language. A long course of study, however, and an attentive comparison of the *hieroglyphical* text with those of the second sort regarded as *alphabetical*, induced M. Champollion to form a contrary conclusion; and he declares as the result of his inquiries, that, 1st. The writing of the Egyptian Mss. of the second sort is *not alphabetical*. 2nd. That the second system is but a simple modification of the hieroglyphic system, differing only in the form of the signs. 3rd. That the second kind of writing is the *hieratic* of the Greek authors, and ought to be regarded as a *hieroglyphical tachygraphy*. 4th, and lastly, That the *hieratic* characters (*and consequently those from which they are derived*) are *signs of things and not signs of sounds*." From this we must be convinced that, in

the year 1821, M. Champollion *did not believe in the existence of alphabetical signs among the hieroglyphics*. It was in 1818 that Dr. Young communicated his discovery to the learned of Europe in a printed memoir; and this formed part of the supplement to the *Encyclopedia Britannica*, in the year immediately following. It cannot be doubted that this discovery induced M. Champollion to renounce the system which he had followed during the labors of ten years; he adopted the opinion of Dr. Young, and with very laudable zeal gave extensive development to the system which this learned Englishman had indicated: his researches have been crowned with brilliant success, and he was enabled (in 1822) to present the learned world with a considerable series of hieroglyphic characters employed alphabetically in writing proper names. The result of his labors appeared in a *Lettre adressée à M. Dacier*. The methodical process observed in this composition, and the *bonne foi* which pervades it, were approved by all disinterested persons; and it were to be wished that M. Champollion had not departed from that system in his subsequent researches on Egyptian antiquities. This letter, however, only mentions *en passant* his obligations to Dr. Young, although from him he borrowed the first idea of what he calls *his discovery*. The daily journals repeated his assertions, and Europe resounded with the praises due to M. Champollion for his immortal discovery. The public, but little conversant with researches of this kind, took all on credit, and began to imagine that henceforth it would be as easy to read off the hieroglyphic characters, as to translate a Greek or Latin inscription. Nevertheless, M. Champollion's discovery relates only to a very limited number of the hieroglyphic signs; that is, he only reads the proper names written with an alphabet, the system of which somewhat resembles that of the Semitic languages, where, although the consonants of a word are written, but a few, or perhaps none, of the vowels appear.

We learn from a note, (p. 1.) that M. Champollion's work above-mentioned, (*De l'Ecriture Hieratique, &c.*) containing the assertion which he himself afterwards contradicted, ("that the hieroglyphic signs are signs of *things* and not of *sounds*,") was withdrawn by the author, according to report, from public circulation and from the hands of his friends, as far as was possible. It cannot therefore be doubted, says M. Klaproth, that M. Champollion's discoveries have been grafted on those of Dr. Young, who is fully entitled to the praise of having first demonstrated that the Egyptian hieroglyphic signs were used to express the sounds of proper names. To dispute the doctor's claim on this subject, would be as absurd as to deny the invention of powder to him who first mixed saltpetre with sulphur and charcoal, and to call him the inventor who first employed that mixture in projection.

After some remarks, which our limits do not allow us to notice, M. Klaproth affirms that the discoveries of M. Champollion may

be useful in reading the names of Egyptian kings, but will not, probably, ever lead even to a superficial understanding of the Egyptian inscriptions, and numerous writings on papyrus found in tombs. So that M. C., when he undertakes to translate the most inconsiderable phrase, is obliged to invent for this purpose words which are not Coptic, and which he cannot justify by any authority. In this manner M. Klaproth examines the *Lettres au Duc de Blacas*; the *Pantheon Egyptien*, and the *Précis du Système Hieroglyphique des Anciens Egyptiens*, published at different times by M. Champollion: in all of which, according to our critic, he has accumulated "conjecture on conjecture, and contradiction on contradiction." Thus the second edition of his *Précis* partly does away what the first edition had given as demonstrated; and to render his hypotheses more plausible, M. Champollion has been forced to construct a new *Egyptian Mythology*, which is itself hypothetical, and founded on "nothing." (p. 6.) The proofs of these and similar charges occupy the remainder of this work, to which we must refer the reader, who may be desirous of a minute examination: remarking, however, that one of the most serious accusations against M. Champollion is that, not content with arbitrary and unauthorised interpretations, he *falsified* the monument of Abydos; a most valuable fragment of antiquity, found in 1818, by Mr. W. J. Bankes, among the ruins called *El-haraba* by the Arabs.

Considering that as yet no person is capable of spelling more than three or four consecutive words in the *alphabeticodemotic* characters of the Rosetta inscription, M. Klaproth expresses his surprise at the boldness with which M. Champollion affects to translate it. At Aix he persuaded M. Sallier, a gentleman who possessed three papyrus rolls covered with *demotic* Egyptian characters, that one contained the history of the campaigns of Sesostri-Ramsès, (also called Sethos, Scthosis, or Seeosis) composed after the ninth year of that prince's reign, *par son chantre et son ami*. Yet it appears that these rolls were not communicated to M. Champollion till he was on the eve of departure, and that he had scarcely time to look over them.

But we must hasten to the conclusion, wherein M. Klaproth states the result of his critical observations, which in his opinion demonstrate,

1st. That to the late Dr. Young belongs incontestably the honor of having first discovered the nature of a part of the ancient Egyptian hieroglyphical signs; but that M. Champollion corrected the learned Englishman's mistakes, and considerably augmented his discovery.

2nd. That this discovery can only facilitate the reading of the proper names of kings and of some other personages, and of a part of the auxiliary signs of discourse, while it is of no avail in the reading of ideographic and symbolical hieroglyphics; and

that M. Champollion almost always fails in his endeavors to explain these last-mentioned.

3rd. That the system of this *savant* does not rest on any fixed bases; and that he changes at will the sense which he assigns both to the phonetic and symbolic characters.

4th. That the imperfect knowledge of the ancient Egyptian idiom, which we may be able to acquire through the medium of Coptic, will never suffice for ascertaining the sense of an hieroglyphic inscription, even though we should suppose it wholly written in phonetic letters.

5th. That the *Alteration of the Table of Abydos*, published by M. Champollion, shows what degree of confidence may be placed in the result of his labors on Egyptian antiquities.

6th. That there is a still less chance of obtaining an explanation of Egyptian monuments inscribed with the demotic characters, although the demotic part of the Rosetta inscription is in almost perfect preservation.

We shall here close our account of this work, by observing that it is (as far as we know) the first in which the hieroglyphical signs of characters are printed from moveable types, cast for the purpose under M. Klaproth's direction: these occur in their proper places, ranging with the letter-press like the characters used in our common quotations of Greek or Hebrew passages.

OXFORD ENGLISH PRIZE ESSAY, FOR 1829.

The Power and Stability of Federative Governments.

ARGUMENT.

The infinite variety in the local and otherwise peculiar circumstances of different nations urged as a principal reason for the wide discrepancies which exist between governments bearing a common appellation. Hence the difficulty of pronouncing any general conclusion on their power and stability.

The nature of confederation commented on; and its place among constitutions of government.

The argument against its capacity for power.

An objection, which might be raised from the fact of the existence of great power in the United Provinces, answered by an inquiry into the sources of that power, showing how it was affected by the peculiarity of their constitution.

The stability of federative governments considered, and shown to be incompatible with power.

Examination of the principal features of the Helvetic confederacy.

Sum of the Argument.

Brief review of the political circumstances of the United States.

POLITICAL Science, however founded on the experience of ages, and illustrated by the highest efforts of human wisdom, is nevertheless of a doubtful and ill-ascertained character. This defect is inherent in its

nature, and inseparable from its subject-matter, arising as well from the unceasing fluctuation in the habits and circumstances, in the moral and social relations of mankind, as from the complex operation of external causes. There exists indeed but little community of opinion or uniformity of practice beyond the circumscribed limits of those maxims in politics, which are deducible by direct inference from moral truths; for the great mass of those rules and principles, which have a more immediate influence on practice, and give to a government its tone and peculiar organisation, are of a description purely local; deriving their force from local circumstances and local interests, and therefore, however just, are only applicable in their full extent to the particular case. Hence it is, that constitutions, nominally and externally the same, have little or no interior resemblance, and in many instances only so far correspond as to justify us in referring them to one common standard.

Closely allied to the difficulties of the science are those impediments to fair and candid investigation which exist with different degrees of strength in the mind of the inquirer. The voice of truth may indeed be heard, but is far too feeble to be obeyed, unless where reason has been enabled to establish around her a calm and perfect silence by stilling the angry and unruly feelings of the human breast. The caution against any attempt to form a comprehensive theory, so just in reference to all subjects which furnish but precarious grounds for reasoning, applies with peculiar force to political discussion, which involves too many questions of interest and prejudice, not to provoke at every step a ready appeal from the judgment to the passions.

The boundaries, then, of this subject are vague and undefined, but comprise in their extent a wide field beaten and explored, and familiar to our knowledge. There are principles of increase and decay, of weakness and energy, common to all governments whatever. Others again develop themselves more fully and powerfully in constitutions of a peculiar kind. The danger, for instance, of an undue assumption of power by the executive exists more or less in all governments; while in republics more particularly we should look for an excess of faction and party spirit.

In like manner, in all federative constitutions there are many points of common origin, on the investigation of which we may arrive at a common conclusion, to be subsequently modified by an inquiry into the peculiar circumstances of each separate example.

The system of federation may be partially regarded as a choice of evils, a species of compromise between subjection and independence originating in the inherent weakness of each member of the confederacy. Advantages indeed it proposes and secures, to which a number of small and unconnected states could individually form no reasonable pretension, but which involve in their very attainment a sacrifice of free agency on the part of the respective members. So far it bears a close resemblance to the social compact, by which every man surrenders a portion of his natural rights in exchange for an assurance of a more full and secure enjoyment of those he reserves. But at this point the parallel must cease. In the great system of society the objects of mutual co-operation are infinite in number and extent; and we admire the peculiar beauty of an order of things, which places its ultimate end in the advancement of human happiness, and furnishes us with a means of attaining it, at once the only one we can imagine, and in all its parts the

most admirably complete. In a federal union, on the contrary, the immediate objects of co-operation are necessarily fewer; the means too for securing them are not only precarious and incomplete, but inferior in many principal points to others, which have been devised for compassing the same end, which are open to observation, and matter of actual experience.

But the excellencies and deficiencies of federal constitutions must be examined, not so much by a comparison with those incident to other forms of government, as by a separate and independent process of investigation; since it would seem a fair assumption in the outset of our inquiry, that, supposing it possible to consolidate any system of confederated states into one single and thoroughly compacted body, without depriving them of any advantages, natural or acquired, which they had previously enjoyed, the chances of prosperity, of power, and stability, would be indefinitely increased. In a word, any government, single and indivisible, is surely preferable to one whose tendency, unless counteracted by the operation of more prevailing causes, is disunion and decay. Nor is it any answer to adduce examples of confederated states, which have attained a higher degree of glory and prosperity than nations possessing a consolidated government; since this would be omitting to notice many important elements of consideration in the manners and habits, temper and situation, of the people thus forced into comparison, all and each of which are to the full as important as their form of government. That there are real advantages belonging more peculiarly to federative constitutions, when organized on just principles, is not wished to be denied: but there are also countervailing obstacles to the extension and durability of national power, which may be said to form part of the essence of federation. Again, the advantages of any state or number of states may be great and unquestionable, and yet the government may be such as to check their growth and increase, and disappoint the fair promise of national prosperity. It will be seen that a federal government necessarily partakes more or less of this character; that it has, in short, a direct tendency to defeat in the end the very object it was devised to promote.

The question of government is a question of the application of means to an end, that end being, in general terms, the happiness and prosperity of the people; and this idea of government supposes a power vested in the hands of a few or more individuals for the benefit of the community. Now it is clear that delegated power ought in all cases to be equal to its object; since it is doubtless unreasonable to make men responsible for the discharge of a sacred trust, while you deny them all adequate means for its fulfilment and execution. It follows that a government, fettered and shackled in its operations by an ill-timed and improper jealousy, cannot be expected to provide for the security, advance the prosperity, or support the independent character of the commonwealth. How indeed can its administration be any thing else than a succession of impotent and temporizing expedients? How can it undertake with confidence, or execute with promptitude and success, any liberal or enlarged plans for the public good?

The public good cannot from its very nature admit of precise and accurate definition. Nor is it possible to assign to it at any given moment fixed and certain limits, which it may not be expedient and even necessary to transgress at some future period in order to its pre-

ervation. Those, therefore, who are intrusted with power for the protection and advancement of national interests, must have full and unlimited scope for the exercise of their functions. This power in a free government (and it is such only we are considering) is lodged in the legislature, composed either entirely or in part of the representatives of the people; and he who would give a constitution to his country, prescribing bounds to the legislative authority, would, in his anxiety to avoid an imaginary danger, lay the foundation of practical and extensive injury. The true check and safeguard against the usurpation of the few lies not in controlling the operations of the legislature, but in making it responsible to public opinion, and in giving the nation frequent opportunities of marking that opinion, of testifying their approbation or disavowal, their rejection or support.

The impossibility of avoiding in a federal constitution the defect which necessarily attaches to a limitation of the legislative authority, is placed in a clear point of view by the practice of the United States, which have an unquestionable title to be regarded as the best model of that form of government, whether in ancient or modern times. With a view to balance the powers of the central and the state governments, and to prevent the former from overstepping its proper limits, a power has been there conceded to the judiciary, which has in no other instance, we believe, been vested in that department. Thus, if the American legislature should in the passing of any law have transgressed its legitimate bounds, the citizen, who is prosecuted for the violation of that law, may defend himself on the plea of its being at variance with the principles or practice of the constitution; and, notwithstanding the act may have passed both houses of the legislature, and have been ratified by the chief magistrate in accordance with all the usual forms, should the supreme court of judicature find that it contravened the constitution, it would be pronounced null and of no authority. In this manner state laws, even on matters over which congress has exclusive jurisdiction, have actually been abrogated.

It does not appear necessary to consider here in what manner the due exercise of the several branches of legislative authority conduces to the vigor and stability of government; but we may safely conclude on the evidence of reason and confirmation of history, that a supremacy of authority, undivided and uncontrolled in the exercise of its delegated powers, must be lodged in some quarter, and that that quarter can be no other than the legislature.

In the application of this principle to the question of the power of a federative constitution, the inquiry naturally presents itself in two distinct points of view. 1. Can a power of this nature, fully competent to its object, exist at all in a confederacy? 2. Is it in the nature of things to expect that confederate states will be inclined to concede even that full degree of power to the federal head, which is compatible with the principles of their constitution?

Now to both these questions the answer is in the negative. To suppose indeed the existence of such a power in a confederacy involves a contradiction of terms. A supremacy of general authority admits of no participation or interference, and is therefore incompatible with the rights of sovereign and independent states. On the other hand, if we suppose all idea of local administration to be abandoned, and every power, executive, legislative, and judicial, lodged in the component parts of the federal head, the confederacy would no longer exist in any

shape but in that of a mere territorial division. We may add, that however slight might be the influence of these divisions on the national administration, in the event of so entire a consolidation of the states, yet would they be quite sufficient to foster old prejudices, to give frequent occasion for umbrage and jealousy, and thus keep alive the embers of dissension and disunion in the very heart of the community.

The denial of the latter of the above questions is grounded on the acknowledged principles of human nature. The grand and primary object of an association of states under one government consists in the improved relations of security, of dignity, and independence, in which they will thereby stand to foreign nations. In the same proportion, therefore, as these interests come less home to the breasts of the greater portion of the community than such as are domestic and of daily recurrence, will the desire of giving efficiency and vigor to the power employed on them be weak and transient. In the same proportion will the citizens of each separate state repose their confidence in the members, and interest themselves in the measures, of their own government, while they are either inattentive to the concerns of the federal administration, or regard its conduct with jealousy and suspicion.

If again by a confederacy is meant an assemblage of independent states into one great state for national purposes, it follows, that all the powers not ceded by them severally, and delegated in express terms to the federal head, must continue to reside in their own respective administrations. These therefore being, in a peculiar manner, the guardians of local interests, and protectors against the encroachments of the federal head, will always possess a higher relative degree of influence over the people of their respective states: "a circumstance," says a celebrated republican,¹ "which teaches us that there is an inherent and intrinsic weakness in all federal constitutions, and that too much pains cannot be taken in their organization to give them all the force consistent and compatible with the principles of liberty."

This division of authority involves, among many other sources of inconvenience and danger, the very difficult and delicate question of a concurrent jurisdiction. Thus, where funds are to be provided as well for the maintenance and purposes of the federal administration, as for those of the state governments, there must not only exist a necessity for an extreme care and prudence in regulating the collection of imposts, and defining the precise province of each jurisdiction, but also for a degree of moderation and mutual forbearance in enforcing these regulations, which is seldom to be met with amid the eager passions and jarring interests of numerous societies.

On referring to the history of confederate states, as well ancient as modern, we shall find ample cause for assenting to the proposition, which asserts the power of such governments to be in exact proportion to the weakness or efficiency of the federal head. The denial of supreme authority to this body has in most cases been attended with fatal results, inasmuch as it comprises, among various other sources of evil, one great radical and vital error, in the principle which assigns to the

¹ Mr. Hamilton, one of the most distinguished advocates of the present constitution of the United States.

national council under a federative constitution the power of legislating for its members in their collective capacities of states, but denies them all power over the individuals composing those states. Now, supposing a demand to be made by this body on the members of their confederacy for supplies of men, a demand coupled with no constitutional authority for the actual levying of those supplies, the requisition will have practically the force of a mere recommendation, and not of law. The states, on their part, will observe or disregard it at their option, in compliance with the dictates of local interests, or of any faction which may chance to prevail, and accordingly as they shall deem themselves capable or not of prescribing their own terms. For this state of anarchy and disobedience the sole remedy is force; the sole result of such a species of coercion is commonly the aggrandisement of the more powerful states at the expense of their refractory associates.

These remarks are confirmed by observing, that wheresoever a confederacy has been partially,¹ free from this error, the result has been favorable to its political existence. Thus the common council of the Lycian confederacy, which is instanced by Montesquien² as the best model of that form of government with which he was acquainted, was intrusted with a very delicate species of interference in the appointment of the officers and magistrates of the various cities composing the confederacy. This concession of authority justifies us in concluding, that a union of a very intimate nature³ subsisted between these cities; one indeed approaching as nearly as possible to a consolidated government.

Again, in the Achæan league, which has shared with the Lycian the applause of political writers, the federal head possessed very ample powers; while so closely drawn were the bonds of union, that all the cities had the same laws and usages,⁴ the same weights and measures, and the same money. Thus, when Lacedæmon was brought into the league by Philopœmen, the change was attended by an abolition of the laws and institutions of Lycurgus, and an adoption of those of the Achæans. The natural result of this wise organization was the attainment of great⁵ power and consideration; however little calculated to withstand the force of internal jealousies, fostered and promoted by the ambition and ascendancy of Rome.

It can hardly be necessary to instance the pretence of union among the Greeks under the feeble and inefficient sanction of the Amphictyonic council. They had scarcely any claim to the title of a confederacy; none certainly, if the distinction be allowed, to that of a federative government. The notorious vices and imperfections of their union; with all its attendant anarchy and bloodshed, may, nevertheless, be

¹ We say 'partially,' because there has never been an instance (the United States, as we shall see hereafter, possessing a constitution of a mixed character) of the investment of sovereign power in the federal head; and for the plain reason, that such a government would not be a confederacy, but a consolidation of states.

² *Esprit des Loix*, ix. 3.

³ See the character given of the Lycians, and the account of their constitution, Strabo, l. xiv.

⁴ Plutarch, *Life of Philopœmen*, ch. 16. Also c. 8. and *Life of Aratus*, c. 9.

⁵ *Περὶ δὲ τῶν Ἀχαιοῦν παρὰδοξος ἀληθείας καὶ συμφέρουσιν τοῖς καθ' ἡμᾶς καιροῖς γέγονε*, κ. τ. λ.—Polybius, ii. 37. *Idem*, iv. 1.

easily referred to the operation of the same mistaken principle, when taken in connexion with the impossibility of harmonizing the discordant elements of oligarchy and democracy, of popular licence and stern republicanism, both of which exercised at the same moment their uncontrolled influence within the narrow limits of ancient Greece.

In more modern times, the most remarkable example of federation, as well from its extent as from its general influence on the affairs of Europe, was the Germanic body. This curious political fabric, which, it may be remarked, bore no un instructive analogy to the Amphictyonic league, had its foundation and origin in the feudal system, which succeeded to the reality of imperial power enjoyed by the immediate descendants of Charlemagne.¹ We find, accordingly, that it labored under the feeble and confused organization of an imperfect confederacy, engrafted on all the vices and anomalies of that system.

Were we to judge indeed from the parade of constitutional powers vested by the Germanic union in the federal head, from the ample authority intrusted to the diet, and from the extensive influence enjoyed by the executive magistrate in virtue of his numerous prerogatives, we should arrive at no conclusion, but one favorable to the domestic tranquillity and power of the empire. But the facts of the case are far otherwise: the principle, which formed the basis of this confederacy, that the empire was a community of sovereigns, that the diet was a representation of sovereigns, and that the laws were addressed to sovereigns, rendered it a nerveless and unwieldy body; equally incapable of internal regulation, and of security from the pressure of external danger. So far indeed was it from presenting any appearance of concert and unanimity, that the generality of its wars were waged between its own members; nor is there any one instance throughout its whole history in which it can be said to have united in offering a steady resistance to foreign arms.

The history of Germany is a history of wars and tumults, of foreign interference and foreign intrigue, of violence, rapine, and oppression, of refusals to comply with the decisions of the diet, and of attempts to enforce them either abortive, or attended with bloodshed and civil war. In the 16th century the emperor, with one half of the empire, was engaged against the princes and states composing the remainder. Again, previously to the peace of Westphalia, Germany was desolated by a war of thirty years, in which the emperor and part of the empire were opposed to Sweden, aided by many members of the confederacy. Peace was at length negotiated and dictated by foreign powers; and the articles of it, to which foreign powers were parties, became fundamental principles of the Germanic constitution.

¹ Vers le milieu du 13^e siècle, la dignité impériale perdit son éclat, soit par les brouilleries avec la cour de Rome, soit par les abus toujours croissans du régime féodal. Avec le pouvoir des empereurs la constitution de l'empire fut altérée. Ce vaste état dégénéra insensiblement en une sorte de système fédératif, et l'empereur ne fut plus, par la suite du temps, que le chef commun et le seigneur suzerain des vastes états, dont ce système était composé.—Tableau des Révolutions, vol. i. p. 173.

² Imperfect both in principle and practice, and faulty in the extreme from the admission of many members to a share in the confederacy, who possessed dominions not included under the provisions of the federal compact in other countries of Europe.

Hence it is that we look in vain for the power which ought naturally to have followed on the organization of so extensive a confederacy; for allowing the existence of great strength and abundant resources in the Germanic body, yet we find them seldom or never called into united action, from the prevalence of conflicting interests, without any adequate means of adjustment; from the want of substantial authority in the diet, and the consequent necessity of referring all disputes of moment to the decision of the sword.

Now it would seem that as all questions of the power of federative governments may be resolved into that of the efficiency of the federal head, and as we have shown this to be more or less incompatible with the principles and feelings of all confederacies, the conclusion must be unfavorable to their capacity for power.

But the reserve necessary in the admission of any rule in the science of politics, and the caution with which we must examine all the circumstances in the history of a nation, before we pronounce its constitution to be incapable of a high degree of political power, is no where more strongly forced on our consideration than in the present case.

It is quite true that in the great majority both of ancient and modern confederacies we have a striking picture of weakness and instability. There are some, however, which bear a contrary aspect; and one in particular, which, although in a certain degree exposed to the latter of these imputations, cannot certainly be taxed with a want of power.¹ It will easily be understood that allusion is here made to the United Provinces.

In order to understand in what manner the extraordinary power enjoyed by this nation during a great portion of the 17th century was affected by the constitution of their government, we must recur to the origin of their political existence; since our question is not so much, whether the fact of a people possessing a federal constitution is of itself sufficient to account for the presence or absence of power, as, how far such a constitution may affect the existing causes of weakness or prosperity. A free government is but an epitome of the nation where it exists; and the real springs of power have their source in the peculiar circumstances, principles, habits, and feelings of the people. Good government will develop and assist these in their course; bad government will choke and exhaust them.

The power of the United Provinces derived both its origin and subsequent support from their extensive commerce; and this, although it arose at an early period of their independence, and prior to the existence of their federative government, was in after times much indebted to the peculiarity of their constitution. History indeed teaches us, that in all ages free governments have been the most favorable to commerce. Nor is the fact more evident, than the reasons and principles on which it might be established: but this would lead us into a digression foreign to our purpose.

The federal constitution, which had for its basis the union of Utrecht in 1579, found in the four maritime provinces of the league,² in those which have from the earliest times been the depositories of the strength

¹ We may instance also the Hanseatic league, which took its rise in the 13th century, and which may justly be considered to have given the first great impulse to the commerce of modern Europe.

² Holland, Zealand, Friesland, Groningen.

and riches of the Netherlands, a people whose whole thoughts and feelings were centred in two grand objects, and these identified the one with the other, their independence and their commerce. The religious persecutions which raged in France, England, and Germany, during the course of the 16th century, had compelled multitudes of those professing the reformed discipline to take shelter in the Low Countries, where the government had long been of a milder character, and the privileges of the cities inviolate. The course of these emigrations took a natural direction towards such of the provinces as held out the fairest prospect of success in the consolidation of their independence; and thus the above-mentioned provinces became the seat of a redundant, but wealthy and enterprising population. The result in favor of commerce was powerful and immediate; and with the growth of their commerce their independence may be fairly said to have been identified, since it was commerce alone which supplied them with the means of a protracted resistance to the Spanish power. Further still, it afforded them so great facilities for the destruction of the Spanish wealth derived from her East Indian possessions,¹ that the desire to put a stop to their further successes and depredations in that quarter was among the chief reasons which extorted from Spain the first recognition of their independence in 1609.

Under such circumstances it was plainly impossible for the federal government to close its eyes to the importance of trade, even had it wished to give a different direction to the current of popular feeling. Fortunately, however, the members of that government were themselves engaged in the same pursuits with the great body of the nation. They were sensible how much depended on the encouragement of commerce; and therefore fell in entirely with its habits, and with its consequences on society. It is to these causes that we may in great measure attribute the traits of frugality, of industry, and perseverance, so indelibly stamped on the character both of the administration and the people.

But the operation of the federal government on commerce, although at first silent and secondary, became in after-times its main spring and support, as will easily appear from a brief review of certain results of that singular constitution.

There is perhaps no example in history which reads us a more forcible lesson on the precarious nature of political wisdom, or which can teach us by a more striking appeal to facts, that the most faultless and unexceptionable theories of government are not always the best adapted to practice, or the best calculated to insure the grand objects of national happiness and national prosperity. A plan for a constitution like that of the United Provinces, could hardly form any part of the speculations of the politician, unless he were desirous to demonstrate the probable consequences of so glaring a perversion of the principles of his science. It was indeed an edifice constructed to all appearance of ill-assorted and heterogeneous materials; a compound of monarchy, aristocracy, and oligarchy; which has been dignified with the title of a republic, without the existence of one particle of popular government throughout its whole composition.

There were in this constitution four main elements. The first and

¹ Portugal and her Indian dependencies had been subdued by Philip II. in 1580. She did not recover her independence till 1640.

most prominent was the authority and influence of the House of Orange; the second, the federal provisions of the union; the third, the sovereignty of the provinces; the fourth, the freedom of the cities. The direct tendency of the internal administration of the two latter was oligarchical; and as these, in conjunction with the hereditary aristocracy and the princes of Orange, made up the federative government, the great majority of the people had no immediate authority whatever. They exercised, nevertheless, as will appear, a very considerable moral influence over the minds of those in power; a species of influence at once the most salutary and the most efficacious that can be exercised by the bulk of the community.

The political condition then of this people was in many respects of a very anomalous description. Their liberty indeed was secure from the fact of the balance of power between the monarchical and oligarchical principles of the constitution being placed in their hands; but they were destitute of all immediate authority and control over the affairs of the league. It is therefore at first sight matter of surprise that they acquiesced so willingly in this form of government. But there is nothing more remarkable in the history of these provinces than the sterling good sense and moderation of the people; the result in a great measure of that slow and cautious temperament, which has ever marked their character, and still more perhaps of the privations and distress through which, during a long course of years, they struggled to the attainment of a dear-bought independence. Profiting by this experience, the governors presided over the national interests in an equitable and impartial spirit; dealing wisely and temperately with the people; without encroachment or oppression, and, if we may judge from the insignificance of their emoluments,¹ without desire of advantage. They were well aware that the surest way both to the attainment and preservation of power lay through the medium of those qualities, which secure the esteem and gain the confidence of the people; and the use they made of this conviction was wise and salutary. The governed, on the other hand, beheld with content and satisfaction the surrender of all pretence to tyranny, and sacrificed all factious opposition and interference to the public benefit, which they knew to be identified with the vigor and stability of government.

From this account of the general workings of the constitution, it would appear, that although necessarily imperfect from the circumscribed limits assigned to the choice of those invested with power, the oligarchical administration was yet free from the odious vices which commonly attach to that species of government, and met with a noble recompense in the esteem and confidence of the people. Hence it was enabled to adjust and harmonise discordant views and principles, and to preserve to the several elements of the confederacy a due proportion of constitutional authority.

At this stage of our inquiry it will be evident in what manner the existence of a federative government was favorable to the commerce, and therefore to the power of the United Provinces. Since the influence of the oligarchy, however sure and well-founded, would have

¹ The salary of the pensioner of Holland, the most influential officer of the state, did not exceed 200*l.* per annum; and others in proportion: naval and military officers were remunerated at somewhat a higher rate.

been little able to oppose a permanent and effectual barrier to the encroachments of the House of Orange,¹ had it not derived a very considerable assistance from the sovereignty of the provinces and the freedom of the cities; the one great security against the establishment of a monarchy lay in the uncompromising and watchful jealousy which must ever subsist among the members of a confederacy; while the force and spirit of this must have speedily evaporated, had they been consolidated into one single and undivided state.

In order then to render the inference complete, we must show that under the circumstances of this country, the operation of a monarchy on commerce would have been the reverse of favorable.

It is not meant to be asserted, that a free monarchy has a general tendency to depress commerce; much less, that any republican constitution has advantages to offer comparable to those we enjoy under a kingly government tempered with all the principles of rational liberty. But wheresoever regal authority trenches upon these principles, and is enabled to pursue with advantage to itself a separate and distinct interest from that of the community, there is great danger lest it should deaden, and eventually destroy the spirit and enterprise of the nation. It is not in human nature to incur labor and risk in the pursuit of advantages, for the enjoyment of which it can have no permanent security; and this appears to be the main reason why commerce has never reared her head under the baneful influence of despotism. Consequences the same in character, though differing in degree, have place in all monarchies, which are not founded on the broad basis of freedom, and the true principles of government.

What then, it will be asked, were the impediments to the establishment of a *free* monarchy in the United Provinces? The answer is easy. The oligarchy were in direct opposition to the investment of the kingly office in the House of Orange.² Any attempt therefore on the part of the latter to ascend the throne must have been prefaced by a complete overthrow and subjection of this powerful body in the state. Regal authority pursued in contradiction to the interests and opinions of so important a body, as it must have been acquired by violence and faction, so must it likewise have been sustained by force, and must have rested on a foundation too unstable and insecure to be enabled to dispense with arbitrary power. Even on the supposition of a more fortunate event, and the erection of a throne attended with little or no invasion of the liberties of the people, yet would the change have still proved detrimental to the interests of commerce; since these would no

¹ The authority of their princes was imposing and extensive. They were hereditary high admirals and captains general, and had thereby the disposal of all naval and military commands. They had the power of pardon; the right of choosing the magistrates from a certain number nominated by the towns; with various other privileges and prerogatives, besides an overwhelming influence derived from their great patrimonial revenues, lordships, and principalities.

² William II. who died in 1650, had shown a strong disposition to arbitrary power. On the minority, therefore, of his successor, the oligarchical party seized the opportunity to abrogate all the public hereditary dignities of the House of Orange. The states and cities assumed the last nomination of their own magistrates, and there remained no right of pardon, and no representation of the sovereign dignity of the state. This state of things lasted twenty-two years, and hence the division of the confederacy into two distinct and hostile parties at the period of the French invasion in 1672.

longer have preserved their paramount influence over the minds of the entire community, but have given way in great measure to other views and occupations, to other objects of enterprise and ambition. In a word, the establishment of a monarchy would have involved many consequences directly or indirectly unfavorable to commerce, and none more effectual than the introduction of feelings, habits, and pursuits, subversive of those principles of parsimony and frugality, so long a source of wealth and means of power.

The argument then may be shortly recapitulated as follows.

I. That the commerce of the United Provinces formed the very nerves and sinews of their power.

II. That the strong monarchical principle of the constitution, had it once been enabled to acquire the ascendancy, must, from the nature of the case, have assumed an absolute character, which could not have failed to prove in the highest degree prejudicial to commerce.

III. That the one effectual preventive against the acquisition of any such ascendancy lay in the operation of the federal government, which is therefore to be regarded as a necessary element of their power.

Now it is plain, that the above example, however it may exhibit an instance of great political power, and that power mainly dependent on the nature of the constitution, is yet in no way sufficient to constitute a valid objection to the general conclusion, which asserts the prevailing character of federative governments to be weakness and inefficiency. It resulted from local and peculiar circumstances alone, that the operation of the federal constitution was favorable to power; and it was from these, in connexion with their commerce, and the importance derived from their relative situation to the nations of Europe, that this people attained a height of consideration and influence, so disproportionate to their population and territorial extent. Their history is remarkable for many reasons; for no one more than the manner in which the very defects of their constitution were turned to their advantage; as well as for the spirit and decision with which on great emergencies they¹ dispensed with restrictive regulations, when a close adherence to the letter of the constitution would have endangered the best interests of the commonwealth.

The question of the stability of federative governments is made up of opposite considerations to those insisted on in the discussion of their power: and here we cannot fail to observe the existence of a very marked difference between the results of a federal union and those of a national government. In the latter, political power and internal stability have a mutual and beneficial operation; while under a federal

¹ The States General had no constitutional authority to decide in questions of peace and war, of foreign alliances, of raising or coining money, or of the privileges of the several members of the confederacy, without previously sending to consult the provincial states by their respective deputies. But in concluding the treaties, which laid the foundation of the triple alliance in 1688, they acted in direct contradiction to this fundamental principle. Now it is clear that this assumption of supreme authority by the federal head was the salvation of the state; since an attention to common forms would have given time and opportunity to France to defeat the proposed measures by tampering with the members of the league, any one of whom might, by the provisions of the constitution, prevent a great national object by a single veto.

constitution, although it is quite true that stability is essential to the successful pursuit of power, yet is it also true, that accessions of power have a direct and inevitable tendency to impair the stability of the union. Whether then we pursue an abstract inquiry into the principles of federalism, or look to history for the evidence of example, we shall arrive by distinct paths at a common conclusion; and the coincidence between facts and theory would seem to be plain, striking, and complete.

The most favorable instance of a federal constitution will be found in the union of pure republics. Unanimity can never be expected from an association of monarchies, nor indeed from any combination of monarchy with the forms either of oligarchical or popular government: neither are the two latter more easily reconcilable; and although the case of the United Provinces presents us with an illustrious exception in favor of an union of oligarchies, yet in the great majority of instances the government of the few is of too selfish a character to assimilate and harmonise with federal principles. Good government, therefore, if it be attainable at all under a confederacy, must have for its basis an association of republics. Nor is the process of negative reasoning the only one available to the establishment of this conclusion; but the positive arguments in its favor are sufficiently obvious, to allow us to assume it as one which requires no further proof.

Associations of states, as of individuals, are formed in pursuit of a definite object by an identity of means: their stability, therefore, is liable to be endangered by any change in either of these two essentials. In the case of a confederacy, the one grand object is the attainment of security; and, as subordinate to this, we might enumerate all those political advantages, which are inseparable from an extended sphere of influence, of consideration, and power. In an association of republics, when organised on just principles, the means in order to the acquisition of these advantages would be a close and intimate union, a general community of rights and privileges, and, lastly, the delegation of ample and efficient powers to the federal head. It will hardly be matter of controversy, that a union, established on such principles as these, would embrace very many requisites for good government. But its excellences and advantages would not be confined to a mere guarantee of internal prosperity and peace; but would comprise exhaustless sources of energy and greatness, to swell the stream in its onward course to political power.

Montesquieu¹ treats of a confederate republic as an expedient for extending the sphere of popular government, and combining the advantages of monarchy with those of republicanism; the energy of supreme power with the liberties of the people. This is obviously true of a confederacy in its most perfect form; which would allow little room among its salutary jealousies for the abuses of corruption, still less for any fatal burst of violence or faction, and none for the apprehension of tyranny and despotic power. And were there no adverse principles in the essence of such a constitution, it would not be presumptuous to prophesy in its favor a lengthened political existence. But the very prosperity of a federal government, however excellent in its organisation, carries within its bosom the germ of disunion and decay,

¹ *Esprit des Loix*, iii. 9.

in the extreme difficulty of retaining for any very lengthened period the unanimity of thought, and singleness of purpose, which gave the first impulse to the measures of the union: in the impossibility (if the expression be allowed) of preserving in their pristine vigor these essentials of a federal constitution, and defending them against the secret, but powerful and unceasing, workings of separate and conflicting interests. In other words, although the great object of national security remain substantially the same, yet the circumstances, under which it is viewed by the members of the confederacy, are exposed to continual fluctuation; and with them the means to its attainment, originally assented to and pursued by all, become a fruitful source of dissension and dispute.

Now there is nothing which has a stronger and a more direct tendency to effect a change in the relative views and feelings of confederate states than an increase and growth of power. If indeed it were possible to assign to the several members of a confederacy a due proportion of the political advantages acquired by them in their collective capacity, and thus to preserve them in a situation similar or analogous to their original condition, the stability of their league would be so far from incurring any danger of a dissolution, as to acquire at every step additional firmness and consistence. But we may leave to the enthusiast the confident expectation of so cheering a result; and turning our eyes from the fair, but fallacious, picture of imaginary excellence, compel ourselves to regard steadily those darker shades, which are the truer representatives of human action, and which harmonise so justly with the varied colors of historical truth.

We will then assume a case of confederate republics, whose several interests have been carefully poised and adjusted in the outset of their national career, and their relative share of influence assigned with impartial justice. This arrangement would render imperative a great degree of mutual concession, and a subservience of particular interests to the general welfare. Now it is reasonable to suppose, that certain of these states will possess advantages in their situation and general circumstances, which will enable them to outstrip with ease their less fortunate associates. An augmentation of prosperity will beget, not merely a pretension, but a right to an augmentation of power. Power once acquired has a natural tendency to a rapid increase; and is unhappily so adverse to the due exercise of equity and moderation, that it is scarcely possible but that the change in the relative situation of the confederates, which began in justice, must end in encroachment and oppression. The natural result of this state of things will be combinations among the weaker states for the purposes of resistance; and the aid of foreign powers will be invoked to repel the threatened subjection, although it is scarcely possible that this summons can fail to involve a dissolution of the federal compact.

We have a striking exemplification of these political consequences in the history of the Achaean league. The feeble tie of the Amphictyonic confederacy, over which Athens, Sparta, and Thebes had exercised a successive sovereignty, was at length effectually severed by the introduction of the Macedonian power.¹ A state of anarchy ensued, and all appearance of concert and unanimity among the states of Greece was

¹ La Grèce était perdue, lorsque un roi de Macédon obtint une place parmi les Amphictyons.—*Esprit des Loix*, iii.

confined to a few inconsiderable towns of Achaia. Even this had at one moment disappeared beneath the potent influence of the arts and arms of Macedon; but it had disappeared only to revive in a shape more commanding and extensive. The disinterested union of a few Achæan towns¹ gave promise of such inestimable advantages, that within a short time from its formation the league embraced nearly the entire Peloponnesus.² Even Athens united herself to the common cause, and for a second time in the history of Greece the selfishness of ambition gave way before a generous enthusiasm for the common liberty. Sparta, however, a solitary exception to these sentiments; Sparta, who had reigned the imperial mistress of a former league, in which the Achæans had made so inconsiderable a figure, beheld their rapid progress with jealousy and discontent. The Achæans, unable to cope single-handed with the Spartan power, invoked the aid of Macedon, and were triumphant in the contest. But they had escaped one danger only to incur another, more fatal, because more concealed, and clothed in the garb of friendship and alliance. Macedon had now attained a situation whence she could securely foment the jealousies and discontent which had already begun to manifest themselves among the members of the league: nor was this a task of difficulty. Achaia, as the centre of the union, had acquired by her conduct and good fortune a very considerable share of influence and power. The same fears, therefore, which first gave birth to the confederacy, were again revived; but their direction was changed. Many of the confederates became distracted between their fears of Macedon, and their jealousy of Achaia; and the harmony, so necessary to the very being of the confederacy, was lost for ever.

During this crisis the Romans had appeared on the stage of Greece. Rome, however, was content to forego an immediate, for a future, but more easy and certain, conquest; and, foreseeing the ultimate fate which awaited a divided people, she³ employed the intermediate time in secretly undermining the few remaining props and bulwarks of Grecian liberty. This insidious forbearance did not long pass unrewarded. Opportunities speedily arose for a more direct and effectual interference; and Achaia, in common with the rest of Greece, submitted to a yoke of hopeless slavery, the more galling, because attended with a conviction, when too late, that their own errors had mainly contributed to strengthen the hands and smooth the path of the haughty conqueror.⁴

The objection furnished by the example of the United Provinces, which may seem to have combined stability with power, is easily met by an inquiry into the real merits of the case. Their confederacy subsisted, it

¹ In the second period of the league, about 280 B. C.

² The expressions of Polybius are remarkable. *Τούτῳ δὲ μόνῳ ἔδοκεῖ διαλλάττειν τοῦ μὴ μιᾶς πόλεως διάθεσιν ἔχειν σχεδὸν τὴν σύμπασαν Πελοπόννησον, τῷ μὴ τὴν αὐτὴν περίβολον ὑπάρχειν τοῖς ἐνοικοῦσιν αὐτήν.* ii. 37.

³ *Nec aliud adversus validissimas gentes nobis utilius quam quod in commune non consulunt. Rarus duabus tribusve civitatibus ad propulsandum commune periculum conventus. Ita, dum singuli pugnant, universi vincuntur.*—Tacitus, *Vit. Agricolæ*, c. 9.

⁴ The history of the Olynthian confederacy, as detailed by Mitford, c. xxxvi. sect. 2. will furnish us with another proof of the certain operation of prosperity and power in loosening, and finally in dis severing, the ties of federal union.

is true, for upwards of two hundred years; but the duration of its pre-eminence in power did not embrace a sixth part of that period. The spirit of faction, together with other consequences of their brief, though extraordinary, career of prosperity, exposed them in a naked and defenceless state to the ambition of France at the commencement of the war in 1672. Since the era of that struggle they no longer occupied the same high station among the nations of Europe; and the stability of their union, up to the period of the French revolution, was owing to the interest of foreign powers in its preservation, and still more perhaps to their own comparative weakness and insignificance.

We have seen in all the instances examined the obstacles to the permanency of a federal union, which result from the acquisition of power of a purely defensive character; we are justified then in ascribing no less certain consequences to the power of a confederacy, which may have been fortunate enough to escape the influence of internal jealousies, and have proceeded through a long course of prosperity and riches, first to security, and then to conquest. The military talents of a single chief, the devotion of his victorious soldiers, the introduction of standing armies, a necessary accompaniment of conquest, must involve consequences so directly hostile to the stability of the confederacy where they exist, that it is needless to enlarge on their inevitable operation.

If then the acquisition of power has a certain tendency to weaken the ties of federal union, we should expect that a confederacy, deprived by natural, as well as adventitious circumstances, of all pretension to political power, would, for that reason, possess in a superior degree the merit of stability. This position is throughout illustrated by the history of Switzerland, which, prevented by concurrent causes from occupying a high place in the scale of nations, preserved with few variations, during the lapse of five centuries, the original constitution and character of her league.

The revolt of the Waldstetten at the close of the 13th century originated in an unmixed feeling of resistance to oppression: nor can we reasonably imagine that any idea of national power was at that moment entertained by these petty communities. This observation will apply in a no less degree to their subsequent history; for it is a remarkable fact, and one which places in a clear light the general character and complexion of the Helvetic league, that the same free and jealous people, who flew to arms in vindication of their title to freedom in 1298, did not claim an entire exemption from the feudal sovereignty of the empire, until upwards of three centuries¹ had elapsed from the date of their independence. The cantons acceded slowly to the league, accordingly as they severally felt themselves aggrieved by the Austrian dominion; and, content with having emancipated themselves from the yoke of servitude, seemed to pay but little regard to the dictates of ambition. During the course of the 14th century, their history is one strain of well merited panegyric; and the mind, wearied with the follies and disgusted with the crimes of the rest of Europe, reposes with pleasure on a scene, where she can find so little to condemn; nothing at least sufficient to obscure the bright example of public and private virtue.

¹ i. e. Until the peace of Westphalia, A. D. 1648.

Happy had it been for Switzerland, had she continued to cherish these pure and healthful feelings; happy had it been, had she gained nothing beyond simple liberty in her contest with her ancient masters. But the cravings of avarice and the thirst of plunder are inseparable from the pride of victory; and while the hardy mountaineer exulted in the defeat and humiliation of the Austrian chivalry, he purchased his triumph at the expense of his integrity and the simplicity of his nature. The sudden influx of wealth into the valleys and fastnesses of the Alps wrought a melancholy change in the character of the inhabitants. The peaceful occupations of the peasant and citizen were gladly exchanged for the dangers and privations of the soldier; and the love of freedom, which had first awakened their warlike energies, degenerated into an undistinguishing thirst for gain and desire of advantage.

Under circumstances too favorable for the development of the military character, the Swiss were not slow to attain a prominent rank among the nations of Europe. Their situation, however, precluded them from exerting this means of power in their own behalf, and for the purposes of conquest; and they thus became the ready agents of the highest paymaster; content to substitute for the disinterested enthusiasm of the patriot and the hero, the rapacity of the hireling and the devotion of the slave. On the other hand, the comparative tranquillity, which was in some measure insured to the internal relations of the confederacy by the constant occupation of these turbulent and licentious spirits, was a great, but a solitary advantage.

Such was the condition of Switzerland, when the dawn of the Reformation gave promise of better hopes. It produced indeed a very material change in the character and circumstances of the Swiss; and its effects are chiefly visible in the improved tone of moral feeling, and in the introduction of better habits, and a growing aversion to mercenary service, as the leading features of this improvement. But in another point of view, the Reformation was unavoidably attended with disastrous consequences; and the history of Switzerland, during the latter part of the 16th and the whole of the 17th century, is crowded with endless details of controversies and bloodshed; of that violence and those animosities, which are found so terribly to prevail, where religious zeal has been abused to the purposes of intolerance, or assumed as a passport for the unrestrained indulgence of evil passions. It was not until the commencement of the 18th century, that the mutual exhaustion of the conflicting cantons put an end to a contest which had seemed interminable, but the tranquillity then established was founded on a secure basis; and up to the period of the French revolution, Switzerland enjoyed an uninterrupted course of prosperity and peace.

From this brief and very imperfect sketch of the history of the Helvetic league, it is clear, that the stability of the confederacy during five centuries can in no wise be imputed to the absence of motives to disunion among the cantons, or to their freedom from intestine divisions and social war. The annals of few nations are more deeply tinged with blood; few, like Switzerland, can present to us in the same page the evidences of the most determined hostility, and the semblance of union. But these apparent anomalies are easily reconciled by a slight consideration of the nature of her league, of its original purpose, and subsequent operation.

First then, from the earliest ages¹ down to our own times, the union between the various tribes or communities occupying the extent of modern Switzerland has been restricted to the simple principle of mutual defence. At no period does the federal constitution appear to have comprised any thing of importance beyond a general guarantee of independence, and a right of arbitration in disputes between the members of the league, vested by the constitution in the neutral cantons. But we find no marks or traces of common sovereignty, no common treasury, no common troops, even in time of war, no common coin, or courts of judicature.

The second peculiarity, which resulted immediately from the foregoing, was the extreme feebleness, and singularly ill-defined character, of the ties of federal association. Indeed, since the era of the Reformation, this confederacy existed rather as a consequence of geographical position than of political combination. Before that period, their common interest, their military glory, together with the pressure of a neighboring and hostile empire, preserved them in a state of union, of which they had too recently experienced the unmixed benefit, to be disposed to question its utility and advantage.

Now it is precisely to this feebleness and inefficiency of the federal ties, that we are to look for the main cause of the permanence of the league. An association, which imposed on its members no perceptible restraint,² which called on them for no sacrifices, and made no demands on their individual interests, which might, we may almost say,³ be entered into at pleasure, and at pleasure relinquished, was surely well calculated to survive under circumstances, which must have proved fatal to any system of federation constructed on better ascertained principles, and possessing a vested right to interpret and assert the provisions of its constitution.

It would be unjust to Switzerland to omit in this place all notice of the remarkable excellence of her internal government. The absence of power, and the division of the country into petty communities, appear to have exercised a very beneficial influence on the various forms of administration which are found to have prevailed among the members of the league.⁴ The Swiss unquestionably enjoyed during far the greater part of the 18th century, a very high degree of happiness and prosperity. Their simplicity and singleness of character;

¹ We learn from Cæsar, that ancient Helvetia was divided into four communities called 'Pagi,' between whom there subsisted a defensive alliance, but no other sign of a federal union.

² For instance, the articles of confederation forbade the concluding of any foreign alliance without the consent of the diet; but, after the Reformation, we find Berne at the head of the Protestant interest in treaty with the United Provinces; and Lucerne as the head of the Catholic interest, in treaty with France.

³ We find Berne refusing to take any part in the war against Leopold of Austria, in which was fought the battle of Sempach; but this contempt of federal principles seems to have caused little surprise, and to have given birth to no hints at a separation.

⁴ We should perhaps confine this praise chiefly to the aristocratical cantons; for it cannot be denied, that in those possessing a democratical form of government, the administration of justice was extremely corrupt. This is perhaps attributable in some measure to their uniform practice of compounding for offences by a fine, which speedily confounds together the ideas of private gain and public justice.

their disposition, bold and uncompromising, yet peaceable and industrious; their steady neutrality amid all the wars of conflicting Europe; are worthy objects of contemplation to the moralist, and of panegyric to the historian. The praises indeed, they so fully merit, have never been denied them, but ratified by the concurrent testimony of all nations; and, to select an evidence of high authority, we find it declared by Burke, "that he had beheld throughout Switzerland, and above all in the canton of Berne, a people at once the happiest and the best governed on earth."

To sum up the argument. It would seem that the advantages of federation are more than counterbalanced by its defects. The former indeed are calculated to promote good internal government; but as this is not the great object of a federal union, so neither can it be much insisted on as a peculiar benefit. On the other hand, in the pursuit of political power, which is the ultimate object of the association, the defects come immediately into play, and their tendency is not more uniform and certain, than it is powerful and destructive. Now it is true, that these last could certainly have no place in a perfect confederacy, which would therefore rank very high among systems of government. But political and moral perfection are equally unattainable; and human nature must indeed change, before a regard for remote and widely-diffused interests can be reasonably expected to stifle the voice of passion, of prejudices, and local feeling. Men, either in their private capacities, or as members of a community, are chiefly swayed by motives, which have the closest and most immediate connexion with their own advantage: and although in the majority of cases the interests of the confederate members and those of the collective body will coincide, it is, nevertheless, certain, that opportunities will frequently arise to give grounds for a real or imaginary opposition and hostility between them. Hence will result a division of authority, and a denial of supremacy to the federal head, which, however it may differ in degree under different circumstances, cannot fail to prove injurious, not merely to the increase, but even to the preservation, of political power.

On the other hand, should the good fortune, the conduct, or the peculiar advantages of any confederacy have been sufficient to counteract the evil influences of a partial and inefficient union, the growth of power will be vigorous and rapid, but its decay will be rapid also. Its maturity will give birth to jealousies and faction, to oppression and resistance; and from the moment when these principles assume a decided shape, from that moment will national power cease, and the spectacle of a mighty and united people give place to one of petty and conflicting states. The stability therefore of confederacies, however it may subsist entire and unimpaired in the absence of all means of aggrandisement, may be pronounced to be incompatible with the possession of power.

We turn our eyes as well from the examples of antiquity, as from those of more recent ages, to the great political phenomenon of our own times. It has been reserved for America to call into renewed existence a form of government, which, among the multiplied parallels of history, has scarcely one to command our unmixed approval, or challenge our unqualified applause. But it would be a most uncandid perversion of the truth, were we to extend to the confederacy of the

western hemisphere those censures, which are in different degrees applicable to the federal systems of the old world.

In premising, that the constitution of the United States differs most essentially from that of any ancient or modern confederacy, we shall at once perceive, that any judgment respecting its future prospects must be attended with great and peculiar difficulties. We shall perceive, that we possess no standard of reference; no examples, by which to try the validity of our conclusions; no analogous cases, to which we may turn for illustration or authority. Their government is a new creation in politics, and must be tried solely and singly on its own merits. But the experience of less than half a century,¹ replete as it is with matter for reflection, for admiration, and for hope, is far too scanty to allow us to appeal with confidence to its results, or to regard them as even tolerably certain indications of what is yet to come.

It is a presumption indeed prior to all positive argument in favor of the American union, that it has avoided the glaring errors of former confederacies. The free and enlightened framers of the constitution of 1787 appear to have studied the models of antiquity in the true spirit of political wisdom. Uniting their own experience of the manifold and incurable evils of a partial union to the lessons of history, they directed their whole energies to the establishment of a permanent and effective government. They considered, that if the association of the states were at all an object, it was clearly one of the most vital and paramount importance; that in all questions, therefore, of co-existing powers, the first point was to settle the national authority on a secure basis, by placing in its hands every thing which could be conceded consistently with the preservation of the independence of the states. With this principle for their guide, they proceeded with deliberate caution and consummate sagacity to blend together and adjust an immense mass of complicated and partly conflicting interests. The result of their patriotic labors was that constitution, which, if they never considered it as perfect, as indeed may easily be gathered from their speeches and recorded opinions, was still unquestionably the best that the views and circumstances of the country would permit; and few men, we should conceive, however they may doubt its ultimate success, can refuse to it the tribute of admiration and respect.

We cannot attempt to offer in this place any detailed account of the provisions of this famous constitution; but must content ourselves with observing, that it partakes largely of the *national* as well as of the *federative* character. A government purely federal, would have no vested power of control over the individual citizens of the several states composing the confederacy, but simply over the legislatures of those states. Now an adherence to this principle is clearly incompatible with a due regard for effective government; and the American acted with temperance and true wisdom, in abandoning an unprofitable independence for the real and tangible advantages of national union.

Again, it is hardly necessary to employ discussion to prove the existence of political power in the United States. If we look around the world, where shall we find a people who have made within the same period the same advances in all the essentials of national great-

¹ i. e. From the date of the present constitution in 1787.

ness and national prosperity? And although we must in fairness assign a large portion of what is enjoyed by them as a nation, to the century which elapsed prior to the date of their independence, when, to use the words of Burke, "a free and generous nature was left to take its own course to perfection," there will still remain a vast aggregate of national advantages, which can only be referred to their form of government, to its admirable adaptation to the spirit of enterprise and the love of freedom.

It would evince a high degree of presumption in the writer of these pages, if with his very limited acquaintance with the social and political circumstances of the United States, he were to offer any positive opinion on the probable fortunes of that great confederacy. But there are certain considerations, arising immediately from the nature of the case, which indeed can have escaped no one, who has at all interested himself in the history of America; but which appear too important to pass unnoticed, since they relate to principles, on which the permanence of the existing union would seem mainly to depend.

The old confederation, under which the United States had achieved their independence, ceased naturally with the conjunctures of the revolution, which had first called it into existence. It was not, it is true, annulled by any formal act; but its insufficiency to answer any good end in time of peace had become so manifest, that no alternative remained, but a dissolution of the confederacy on the one hand, or a union constructed on entirely new principles on the other. It was fortunate for America, that the sound views and enlightened patriotism of the friends of union prevailed over the selfish ambition of men, who would fain have reared the edifice of their own power on the ruins of the confederacy.

The constitution then of 1787 commenced its career under the happiest auspices. The circumstances of the country and the people were all favorable to a republican form of government, and the consolidation of civil and religious liberty. But the extreme difficulty of providing for an ever varying and increasing country a permanent and settled government, could not escape the statesmen of America. They were well aware, that the peculiar advantage at that time enjoyed by their republic in the absence of an impoverished and idle population, could not in the nature of things continue, for any very lengthened period, the same and unimpaired: and although the facilities for obtaining subsistence, and many of the comforts of life, have as yet prevented any very serious evil from the rapid increase of the population, coupled with the extended principle of the elective franchise, it is impossible not to foresee, that sooner or later the time must come, when the antidote will cease to operate, and the poison begin to work; when the republican constitution, founded on the basis of equal representation, will degenerate into the turbulent and ungovernable licentiousness of a wild democracy. It will then remain to be seen how far the popular election of the chief magistrate is compatible with the internal quiet and stability of the union. Even at the present day these elections give occasion for a display of faction and party-hostility, which in any country of Europe possessing a more condensed population and a standing army, would inevitably terminate in a civil war. In America the spirit evaporates and dies away, owing to the absence of these motives to excitement.

The distinction between the manufacturing and commercial

156 *Oxford English Prize Essay, for 1829.*

interests, so long as a due mean and equitable proportion is preserved in their adjustment, would rather tend to unite more closely the members of the confederacy, than permit any adequate reasons for a separation. But if the spirit of legislation, which prescribed the adoption of the tariff of 1824, continue to exert its influence, the groundwork will be laid for substantial differences between the states; and these again, promoted, as they cannot fail to be, by geographical (or in the language of America, by territorial) distinctions, may pave the way for a premature dissolution of the confederacy. This unwise measure has excited, especially among the southern states, an extreme degree of dissatisfaction. Hints at further and more important consequences have been loud and frequent; and the wound must indeed have sunk deep into the vitals of the constitution, when we find one of the most distinguished advocates¹ of the existing union declaring, "that a dissolution of the confederacy would be a preferable alternative to the endurance of evils, which must spring from this odious act of the federal legislature."

There is yet another danger arising from the rapid acquisition of new territory, and the consequent accumulation of local interests. These are every day increasing; and it cannot be denied, that there is a prospect of their becoming too numerous and too widely diffused to admit of regulation by one central congress. It is important also to bear in mind, that the final decision of any question, which may involve the stability of the confederacy, must almost entirely depend on the light in which a national union is regarded by the several states as a source of domestic benefits, and a means of promoting and securing their *internal* prosperity. *External* pressure there can be none; for they are happily placed in circumstances, in which, even supposing them dis severed into two or more confederacies, they may bid defiance to foreign arms; and thus it is, that the strongest inducement to the preservation of a federal union, that of mutual defence, so far from being constantly present to the mind of the American, is in danger of being overlooked or disregarded in the eager pursuit of local interests. There is indeed room for apprehension, lest their security at home should prompt them to an undue interference in the affairs of Europe. But if there be any one line of policy which is clearly marked out for the United States, it is unquestionably that of peace. Should it be their ill fortune or ill conduct to plunge themselves into a protracted war, the high wages of labor would necessarily render the expense of an extensive naval and military establishment very great; while the antipathy to taxes would beget a still more alarming difficulty in defraying that expense. It is a disadvantage also, which is inseparable from the constitution of a federal government, that, as it possesses no strong hold on the affections of the people, the slightest disaster is sufficient to insure its unpopularity, and give the signal for its overthrow.

The causes, however, which may create hostility between the people of the United States and the nations of continental Europe, are too remote to excite apprehension, and can hardly indeed be said to possess any separate existence. On one fair land alone, which the voice of nature and of interest unite in declaring the fitting object of friendship and alliance, the western horizon at times appears to lower with

¹ Mr. Jefferson. Vide *Edinburgh Review*, No. XCVI. pp. 488, 489.

the signs of tempest. But, while we fear no consequences in the defence or assertion of our rights, we acknowledge with gratitude and hope that there exist but few and decreasing indications of an approaching storm. England and America are both too wise, and one at least swayed by councils too moderate, to allow the prosecution of a spirit of rivalry and petty jealousies to disturb the harmony of the Christian world. Let us not indulge in gloomy anticipations, or torment ourselves with imagining the possible occurrence of more serious causes for offence. England may justly be proud of her child; America may regard her parent with affection and respect: both may concur in displaying to the world the power of enterprise and active industry; the inestimable benefits of popular representation in government, of equal and impartial laws: both may diffuse over either hemisphere, and, if united, with tenfold power, the light of civilization and the blessings of freedom.

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FELLOW OF ORIEL.

NUGÆ.

No. XXV.—[Continued from No. LXXVIII.]

REMAINS OF SANCHONIATHO.

THE learned Athanasius Kircher, in his treatise on the “Obeliscus Pamphilus,” mentions no less than three collections of Mss. amongst which remains of the lost work of Sanchoniatho were extant in his time. One of these remains, which was in his own possession, was written in the Phœnician or Syriac dialect. Kircher’s words, (*Obelisc. Pamphil.* p. 111.) as they are curious, and the work not very common, I have transcribed. After having cited several Greek writers concerning the Phœnician historian, he proceeds:—

Hucusque Porphyrius. Scripsit autem hic Sanchuniathon, teste Philone Biblio, libros sequentes: Historiam Phœnicum, in qua de origine mundi, de principiis rerum naturalium, de theologia Phœnicum et Ægyptiorum, de mirabilibus Taauti sive Mercurii, de inventis ab eo in mundi bonum prolatis, de sacrarum institutione sculpturarum, de Deorum cultu: ex quibus ad nos non nisi pauca quedam fragmenta, quorum nonnulla in bibliotheca Magni Ducis Hetruriæ superesse non ita pridem intellexi, adhuc pervenerunt. Est et apud me fragmentum non nisi paucorum foliorum hujus auctoris, lingua Aramæa, hoc est, Phœnicia lingua, cum Chaldaica et Syriaca fere eadem, conscriptum, vel potius ex Philone Biblio in Aramacam linguam traductum: tractat de institutis Ægyptiorum, et Mercurii potissimum mysteria attingit; in quo tamen nihil adeo singulare occurrit, quod jam alii auctores non tradiderint. Acceperat vero hoc fragmentum

amicorum industria ex bibliotheca Damascena, vulgo *Schâm*, totò Oriente celeberrima, magnus vir, Nicolaus Peresius, cujus et copiam mihi Romam, anno 1637, pro suo erga bonarum literarum promotionem zelo, ultimo videlicet anno vitæ suæ, transmittere voluit interpretandam; ex quo nonnulla in sequentibus depromamus. Vocatur autem a Syris hic auctor Sanebuniotho—*سنبونيوس*, quod idem in dicta dialecto significat, ac *fulciunt me portenta*. Retulit mihi celeberrimus vir, Leo Allatius, fuisse hujus Philonis Biblii Sanchuniathonem non ita pridem deprehensum in quadam Romæ vicini monasterii bibliotheca; quem cum doctorum virorum commendatio, ardentissimumque desiderium pretiosiores fecissent quam imperiti ejus possessores prius sibi persuaserant, furto intempestive subreptum, ita ex dicta bibliotheca evanuisse, ut in hunc diem omne summa cura et aviditate eum inquirentium studium eluserit.

In page 403 of the same work Kircher has given us an extract from the Ms. Sanchoniatho which he possessed: he compares it with a passage from the Arabian philosopher Abenephcius:—

Habemus itaque triplicem divinitatis formam in uno *οφι-κυκλο-πτε-ρομορφου* symbolo exhibitam, hoc est, unum Numen triplici virtute expositum. Quod dictis symbolis adumbratum expressissimis verbis ostendit Abenephcius lib. de Religione Ægyptiorum:—

اوليك فلما كانوا يديدون ان يخبر واعلي القوة ومنه
الله مثلثه وبصور وا الدائرة مع حناحان ومنه تخرج
الحكيم وبصورة الدائرة كانوا يدلون علي الظبيعه الله غير
مدر كه وغير مفرقة وهي ازليّة وغير مبدية وغير محدودة
وبصورة الحكيم الخكيم الله الذي خلقت فيه كل ما يره
وبصورة الحناحان القوة التي هي بحر كنه تعطي الحياة
لكل ما في الدنيا

Hoc est: Cum vellent indicare tres divinas virtutes seu proprietates, scribebant circulum, ex quo serpens egrediebatur; per figuram circuli significantes naturam Dei incomprehensibilem, inseparabilem, aternam, omnis principii et finis expertem; per figuram serpentis, virtutem Dei creatricem omnium; per figuram alarum duarum, virtutem Dei motu, omnium, quæ in mundo sunt, vivificatricem. Quibus verbis quid clarius dici possit, non video. His totidem fere verbis astipulatur Sanchuniathonis fragmentum de Religione Phœnicum antiqua Chaldaica sen Phœnicia lingua conscriptum:—

٥٥١ ٥٥٢ ٥٥٣ ٥٥٤ ٥٥٥ ٥٥٦ ٥٥٧ ٥٥٨ ٥٥٩ ٥٦٠ ٥٦١ ٥٦٢ ٥٦٣ ٥٦٤ ٥٦٥ ٥٦٦ ٥٦٧ ٥٦٨ ٥٦٩ ٥٧٠ ٥٧١ ٥٧٢ ٥٧٣ ٥٧٤ ٥٧٥ ٥٧٦ ٥٧٧ ٥٧٨ ٥٧٩ ٥٨٠ ٥٨١ ٥٨٢ ٥٨٣ ٥٨٤ ٥٨٥ ٥٨٦ ٥٨٧ ٥٨٨ ٥٨٩ ٥٩٠ ٥٩١ ٥٩٢ ٥٩٣ ٥٩٤ ٥٩٥ ٥٩٦ ٥٩٧ ٥٩٨ ٥٩٩ ٦٠٠ ٦٠١ ٦٠٢ ٦٠٣ ٦٠٤ ٦٠٥ ٦٠٦ ٦٠٧ ٦٠٨ ٦٠٩ ٦١٠ ٦١١ ٦١٢ ٦١٣ ٦١٤ ٦١٥ ٦١٦ ٦١٧ ٦١٨ ٦١٩ ٦٢٠ ٦٢١ ٦٢٢ ٦٢٣ ٦٢٤ ٦٢٥ ٦٢٦ ٦٢٧ ٦٢٨ ٦٢٩ ٦٣٠ ٦٣١ ٦٣٢ ٦٣٣ ٦٣٤ ٦٣٥ ٦٣٦ ٦٣٧ ٦٣٨ ٦٣٩ ٦٤٠ ٦٤١ ٦٤٢ ٦٤٣ ٦٤٤ ٦٤٥ ٦٤٦ ٦٤٧ ٦٤٨ ٦٤٩ ٦٥٠ ٦٥١ ٦٥٢ ٦٥٣ ٦٥٤ ٦٥٥ ٦٥٦ ٦٥٧ ٦٥٨ ٦٥٩ ٦٦٠ ٦٦١ ٦٦٢ ٦٦٣ ٦٦٤ ٦٦٥ ٦٦٦ ٦٦٧ ٦٦٨ ٦٦٩ ٦٧٠ ٦٧١ ٦٧٢ ٦٧٣ ٦٧٤ ٦٧٥ ٦٧٦ ٦٧٧ ٦٧٨ ٦٧٩ ٦٨٠ ٦٨١ ٦٨٢ ٦٨٣ ٦٨٤ ٦٨٥ ٦٨٦ ٦٨٧ ٦٨٨ ٦٨٩ ٦٩٠ ٦٩١ ٦٩٢ ٦٩٣ ٦٩٤ ٦٩٥ ٦٩٦ ٦٩٧ ٦٩٨ ٦٩٩ ٧٠٠ ٧٠١ ٧٠٢ ٧٠٣ ٧٠٤ ٧٠٥ ٧٠٦ ٧٠٧ ٧٠٨ ٧٠٩ ٧١٠ ٧١١ ٧١٢ ٧١٣ ٧١٤ ٧١٥ ٧١٦ ٧١٧ ٧١٨ ٧١٩ ٧٢٠ ٧٢١ ٧٢٢ ٧٢٣ ٧٢٤ ٧٢٥ ٧٢٦ ٧٢٧ ٧٢٨ ٧٢٩ ٧٣٠ ٧٣١ ٧٣٢ ٧٣٣ ٧٣٤ ٧٣٥ ٧٣٦ ٧٣٧ ٧٣٨ ٧٣٩ ٧٤٠ ٧٤١ ٧٤٢ ٧٤٣ ٧٤٤ ٧٤٥ ٧٤٦ ٧٤٧ ٧٤٨ ٧٤٩ ٧٥٠ ٧٥١ ٧٥٢ ٧٥٣ ٧٥٤ ٧٥٥ ٧٥٦ ٧٥٧ ٧٥٨ ٧٥٩ ٧٦٠ ٧٦١ ٧٦٢ ٧٦٣ ٧٦٤ ٧٦٥ ٧٦٦ ٧٦٧ ٧٦٨ ٧٦٩ ٧٧٠ ٧٧١ ٧٧٢ ٧٧٣ ٧٧٤ ٧٧٥ ٧٧٦ ٧٧٧ ٧٧٨ ٧٧٩ ٧٨٠ ٧٨١ ٧٨٢ ٧٨٣ ٧٨٤ ٧٨٥ ٧٨٦ ٧٨٧ ٧٨٨ ٧٨٩ ٧٩٠ ٧٩١ ٧٩٢ ٧٩٣ ٧٩٤ ٧٩٥ ٧٩٦ ٧٩٧ ٧٩٨ ٧٩٩ ٨٠٠ ٨٠١ ٨٠٢ ٨٠٣ ٨٠٤ ٨٠٥ ٨٠٦ ٨٠٧ ٨٠٨ ٨٠٩ ٨١٠ ٨١١ ٨١٢ ٨١٣ ٨١٤ ٨١٥ ٨١٦ ٨١٧ ٨١٨ ٨١٩ ٨٢٠ ٨٢١ ٨٢٢ ٨٢٣ ٨٢٤ ٨٢٥ ٨٢٦ ٨٢٧ ٨٢٨ ٨٢٩ ٨٣٠ ٨٣١ ٨٣٢ ٨٣٣ ٨٣٤ ٨٣٥ ٨٣٦ ٨٣٧ ٨٣٨ ٨٣٩ ٨٤٠ ٨٤١ ٨٤٢ ٨٤٣ ٨٤٤ ٨٤٥ ٨٤٦ ٨٤٧ ٨٤٨ ٨٤٩ ٨٥٠ ٨٥١ ٨٥٢ ٨٥٣ ٨٥٤ ٨٥٥ ٨٥٦ ٨٥٧ ٨٥٨ ٨٥٩ ٨٦٠ ٨٦١ ٨٦٢ ٨٦٣ ٨٦٤ ٨٦٥ ٨٦٦ ٨٦٧ ٨٦٨ ٨٦٩ ٨٧٠ ٨٧١ ٨٧٢ ٨٧٣ ٨٧٤ ٨٧٥ ٨٧٦ ٨٧٧ ٨٧٨ ٨٧٩ ٨٨٠ ٨٨١ ٨٨٢ ٨٨٣ ٨٨٤ ٨٨٥ ٨٨٦ ٨٨٧ ٨٨٨ ٨٨٩ ٨٩٠ ٨٩١ ٨٩٢ ٨٩٣ ٨٩٤ ٨٩٥ ٨٩٦ ٨٩٧ ٨٩٨ ٨٩٩ ٩٠٠ ٩٠١ ٩٠٢ ٩٠٣ ٩٠٤ ٩٠٥ ٩٠٦ ٩٠٧ ٩٠٨ ٩٠٩ ٩١٠ ٩١١ ٩١٢ ٩١٣ ٩١٤ ٩١٥ ٩١٦ ٩١٧ ٩١٨ ٩١٩ ٩٢٠ ٩٢١ ٩٢٢ ٩٢٣ ٩٢٤ ٩٢٥ ٩٢٦ ٩٢٧ ٩٢٨ ٩٢٩ ٩٣٠ ٩٣١ ٩٣٢ ٩٣٣ ٩٣٤ ٩٣٥ ٩٣٦ ٩٣٧ ٩٣٨ ٩٣٩ ٩٤٠ ٩٤١ ٩٤٢ ٩٤٣ ٩٤٤ ٩٤٥ ٩٤٦ ٩٤٧ ٩٤٨ ٩٤٩ ٩٥٠ ٩٥١ ٩٥٢ ٩٥٣ ٩٥٤ ٩٥٥ ٩٥٦ ٩٥٧ ٩٥٨ ٩٥٩ ٩٦٠ ٩٦١ ٩٦٢ ٩٦٣ ٩٦٤ ٩٦٥ ٩٦٦ ٩٦٧ ٩٦٨ ٩٦٩ ٩٧٠ ٩٧١ ٩٧٢ ٩٧٣ ٩٧٤ ٩٧٥ ٩٧٦ ٩٧٧ ٩٧٨ ٩٧٩ ٩٨٠ ٩٨١ ٩٨٢ ٩٨٣ ٩٨٤ ٩٨٥ ٩٨٦ ٩٨٧ ٩٨٨ ٩٨٩ ٩٩٠ ٩٩١ ٩٩٢ ٩٩٣ ٩٩٤ ٩٩٥ ٩٩٦ ٩٩٧ ٩٩٨ ٩٩٩ ١٠٠٠ ١٠٠١ ١٠٠٢ ١٠٠٣ ١٠٠٤ ١٠٠٥ ١٠٠٦ ١٠٠٧ ١٠٠٨ ١٠٠٩ ١٠١٠ ١٠١١ ١٠١٢ ١٠١٣ ١٠١٤ ١٠١٥ ١٠١٦ ١٠١٧ ١٠١٨ ١٠١٩ ١٠٢٠ ١٠٢١ ١٠٢٢ ١٠٢٣ ١٠٢٤ ١٠٢٥ ١٠٢٦ ١٠٢٧ ١٠٢٨ ١٠٢٩ ١٠٣٠ ١٠٣١ ١٠٣٢ ١٠٣٣ ١٠٣٤ ١٠٣٥ ١٠٣٦ ١٠٣٧ ١٠٣٨ ١٠٣٩ ١٠٤٠ ١٠٤١ ١٠٤٢ ١٠٤٣ ١٠٤٤ ١٠٤٥ ١٠٤٦ ١٠٤٧ ١٠٤٨ ١٠٤٩ ١٠٥٠ ١٠٥١ ١٠٥٢ ١٠٥٣ ١٠٥٤ ١٠٥٥ ١٠٥٦ ١٠٥٧ ١٠٥٨ ١٠٥٩ ١٠٦٠ ١٠٦١ ١٠٦٢ ١٠٦٣ ١٠٦٤ ١٠٦٥ ١٠٦٦ ١٠٦٧ ١٠٦٨ ١٠٦٩ ١٠٧٠ ١٠٧١ ١٠٧٢ ١٠٧٣ ١٠٧٤ ١٠٧٥ ١٠٧٦ ١٠٧٧ ١٠٧٨ ١٠٧٩ ١٠٨٠ ١٠٨١ ١٠٨٢ ١٠٨٣ ١٠٨٤ ١٠٨٥ ١٠٨٦ ١٠٨٧ ١٠٨٨ ١٠٨٩ ١٠٩٠ ١٠٩١ ١٠٩٢ ١٠٩٣ ١٠٩٤ ١٠٩٥ ١٠٩٦ ١٠٩٧ ١٠٩٨ ١٠٩٩ ١١٠٠ ١١٠١ ١١٠٢ ١١٠٣ ١١٠٤ ١١٠٥ ١١٠٦ ١١٠٧ ١١٠٨ ١١٠٩ ١١١٠ ١١١١ ١١١٢ ١١١٣ ١١١٤ ١١١٥ ١١١٦ ١١١٧ ١١١٨ ١١١٩ ١١٢٠ ١١٢١ ١١٢٢ ١١٢٣ ١١٢٤ ١١٢٥ ١١٢٦ ١١٢٧ ١١٢٨ ١١٢٩ ١١٣٠ ١١٣١ ١١٣٢ ١١٣٣ ١١٣٤ ١١٣٥ ١١٣٦ ١١٣٧ ١١٣٨ ١١٣٩ ١١٤٠ ١١٤١ ١١٤٢ ١١٤٣ ١١٤٤ ١١٤٥ ١١٤٦ ١١٤٧ ١١٤٨ ١١٤٩ ١١٥٠ ١١٥١ ١١٥٢ ١١٥٣ ١١٥٤ ١١٥٥ ١١٥٦ ١١٥٧ ١١٥٨ ١١٥٩ ١١٦٠ ١١٦١ ١١٦٢ ١١٦٣ ١١٦٤ ١١٦٥ ١١٦٦ ١١٦٧ ١١٦٨ ١١٦٩ ١١٧٠ ١١٧١ ١١٧٢ ١١٧٣ ١١٧٤ ١١٧٥ ١١٧٦ ١١٧٧ ١١٧٨ ١١٧٩ ١١٨٠ ١١٨١ ١١٨٢ ١١٨٣ ١١٨٤ ١١٨٥ ١١٨٦ ١١٨٧ ١١٨٨ ١١٨٩ ١١٩٠ ١١٩١ ١١٩٢ ١١٩٣ ١١٩٤ ١١٩٥ ١١٩٦ ١١٩٧ ١١٩٨ ١١٩٩ ١٢٠٠ ١٢٠١ ١٢٠٢ ١٢٠٣ ١٢٠٤ ١٢٠٥ ١٢٠٦ ١٢٠٧ ١٢٠٨ ١٢٠٩ ١٢١٠ ١٢١١ ١٢١٢ ١٢١٣ ١٢١٤ ١٢١٥ ١٢١٦ ١٢١٧ ١٢١٨ ١٢١٩ ١٢٢٠ ١٢٢١ ١٢٢٢ ١٢٢٣ ١٢٢٤ ١٢٢٥ ١٢٢٦ ١٢٢٧ ١٢٢٨ ١٢٢٩ ١٢٣٠ ١٢٣١ ١٢٣٢ ١٢٣٣ ١٢٣٤ ١٢٣٥ ١٢٣٦ ١٢٣٧ ١٢٣٨ ١٢٣٩ ١٢٤٠ ١٢٤١ ١٢٤٢ ١٢٤٣ ١٢٤٤ ١٢٤٥ ١٢٤٦ ١٢٤٧ ١٢٤٨ ١٢٤٩ ١٢٥٠ ١٢٥١ ١٢٥٢ ١٢٥٣ ١٢٥٤ ١٢٥٥ ١٢٥٦ ١٢٥٧ ١٢٥٨ ١٢٥٩ ١٢٦٠ ١٢٦١ ١٢٦٢ ١٢٦٣ ١٢٦٤ ١٢٦٥ ١٢٦٦ ١٢٦٧ ١٢٦٨ ١٢٦٩ ١٢٧٠ ١٢٧١ ١٢٧٢ ١٢٧٣ ١٢٧٤ ١٢٧٥ ١٢٧٦ ١٢٧٧ ١٢٧٨ ١٢٧٩ ١٢٨٠ ١٢٨١ ١٢٨٢ ١٢٨٣ ١٢٨٤ ١٢٨٥ ١٢٨٦ ١٢٨٧ ١٢٨٨ ١٢٨٩ ١٢٩٠ ١٢٩١ ١٢٩٢ ١٢٩٣ ١٢٩٤ ١٢٩٥ ١٢٩٦ ١٢٩٧ ١٢٩٨ ١٢٩٩ ١٣٠٠ ١٣٠١ ١٣٠٢ ١٣٠٣ ١٣٠٤ ١٣٠٥ ١٣٠٦ ١٣٠٧ ١٣٠٨ ١٣٠٩ ١٣١٠ ١٣١١ ١٣١٢ ١٣١٣ ١٣١٤ ١٣١٥ ١٣١٦ ١٣١٧ ١٣١٨ ١٣١٩ ١٣٢٠ ١٣٢١ ١٣٢٢ ١٣٢٣ ١٣٢٤ ١٣٢٥ ١٣٢٦ ١٣٢٧ ١٣٢٨ ١٣٢٩ ١٣٣٠ ١٣٣١ ١٣٣٢ ١٣٣٣ ١٣٣٤ ١٣٣٥ ١٣٣٦ ١٣٣٧ ١٣٣٨ ١٣٣٩ ١٣٤٠ ١٣٤١ ١٣٤٢ ١٣٤٣ ١٣٤٤ ١٣٤٥ ١٣٤٦ ١٣٤٧ ١٣٤٨ ١٣٤٩ ١٣٥٠ ١٣٥١ ١٣٥٢ ١٣٥٣ ١٣٥٤ ١٣٥٥ ١٣٥٦ ١٣٥٧ ١٣٥٨ ١٣٥٩ ١٣٦٠ ١٣٦١ ١٣٦٢ ١٣٦٣ ١٣٦٤ ١٣٦٥ ١٣٦٦ ١٣٦٧ ١٣٦٨ ١٣٦٩ ١٣٧٠ ١٣٧١ ١٣٧٢ ١٣٧٣ ١٣٧٤ ١٣٧٥ ١٣٧٦ ١٣٧٧ ١٣٧٨ ١٣٧٩ ١٣٨٠ ١٣٨١ ١٣٨٢ ١٣٨٣ ١٣٨٤ ١٣٨٥ ١٣٨٦ ١٣٨٧ ١٣٨٨ ١٣٨٩ ١٣٩٠ ١٣٩١ ١٣٩٢ ١٣٩٣ ١٣٩٤ ١٣٩٥ ١٣٩٦ ١٣٩٧ ١٣٩٨ ١٣٩٩ ١٤٠٠ ١٤٠١ ١٤٠٢ ١٤٠٣ ١٤٠٤ ١٤٠٥ ١٤٠٦ ١٤٠٧ ١٤٠٨ ١٤٠٩ ١٤١٠ ١٤١١ ١٤١٢ ١٤١٣ ١٤١٤ ١٤١٥ ١٤١٦ ١٤١٧ ١٤١٨ ١٤١٩ ١٤٢٠ ١٤٢١ ١٤٢٢ ١٤٢٣ ١٤٢٤ ١٤٢٥ ١٤٢٦ ١٤٢٧ ١٤٢٨ ١٤٢٩ ١٤٣٠ ١٤٣١ ١٤٣٢ ١٤٣٣ ١٤٣٤ ١٤٣٥ ١٤٣٦ ١٤٣٧ ١٤٣٨ ١٤٣٩ ١٤٤٠ ١٤٤١ ١٤٤٢ ١٤٤٣ ١٤٤٤ ١٤٤٥ ١٤٤٦ ١٤٤٧ ١٤٤٨ ١٤٤٩ ١٤٥٠ ١٤٥١ ١٤٥٢ ١٤٥٣ ١٤٥٤ ١٤٥٥ ١٤٥٦ ١٤٥٧ ١٤٥٨ ١٤٥٩ ١٤٦٠ ١٤٦١ ١٤٦٢ ١٤٦٣ ١٤٦٤ ١٤٦٥ ١٤٦٦ ١٤٦٧ ١٤٦٨ ١٤٦٩ ١٤٧٠ ١٤٧١ ١٤٧٢ ١٤٧٣ ١٤٧٤ ١٤٧٥ ١٤٧٦ ١٤٧٧ ١٤٧٨ ١٤٧٩ ١٤٨٠ ١٤٨١ ١٤٨٢ ١٤٨٣ ١٤٨٤ ١٤٨٥ ١٤٨٦ ١٤٨٧ ١٤٨٨ ١٤٨٩ ١٤٩٠ ١٤٩١ ١٤٩٢ ١٤٩٣ ١٤٩٤ ١٤٩٥ ١٤٩٦ ١٤٩٧ ١٤٩٨ ١٤٩٩ ١٥٠٠ ١٥٠١ ١٥٠٢ ١٥٠٣ ١٥٠٤ ١٥٠٥ ١٥٠٦ ١٥٠٧ ١٥٠٨ ١٥٠٩ ١٥١٠ ١٥١١ ١٥١٢ ١٥١٣ ١٥١٤ ١٥١٥ ١٥١٦ ١٥١٧ ١٥١٨ ١٥١٩ ١٥٢٠ ١٥٢١ ١٥٢٢ ١٥٢٣ ١٥٢٤ ١٥٢٥ ١٥٢٦ ١٥٢٧ ١٥٢٨ ١٥٢٩ ١٥٣٠ ١٥٣١ ١٥٣٢ ١٥٣٣ ١٥٣٤ ١٥٣٥ ١٥٣٦ ١٥٣٧ ١٥٣٨ ١٥٣٩ ١٥٤٠ ١٥٤١ ١٥٤٢ ١٥٤٣ ١٥٤٤ ١٥٤٥ ١٥٤٦ ١٥٤٧ ١٥٤٨ ١٥٤٩ ١٥٥٠ ١٥٥١ ١٥٥٢ ١٥٥٣ ١٥٥٤ ١٥٥٥ ١٥٥٦ ١٥٥٧ ١٥٥٨ ١٥٥٩ ١٥٦٠ ١٥٦١ ١٥٦٢ ١٥٦٣ ١٥٦٤ ١٥٦٥ ١٥٦٦ ١٥٦٧ ١٥٦٨ ١٥٦٩ ١٥٧٠ ١٥٧١ ١٥٧٢ ١٥٧٣ ١٥٧٤ ١٥٧٥ ١٥٧٦ ١٥٧٧ ١٥٧٨ ١٥٧٩ ١٥٨٠ ١٥٨١ ١٥٨٢ ١٥٨٣ ١٥٨٤ ١٥٨٥ ١٥٨٦ ١٥٨٧ ١٥٨٨ ١٥٨٩ ١٥٩٠ ١٥٩١ ١٥٩٢ ١٥٩٣ ١٥٩٤ ١٥٩٥ ١٥٩٦ ١٥٩٧ ١٥٩٨ ١٥٩٩ ١٦٠٠ ١٦٠١ ١٦٠٢ ١٦٠٣ ١٦٠٤ ١٦٠٥ ١٦٠٦ ١٦٠٧ ١٦٠٨ ١٦٠٩ ١٦١٠ ١٦١١ ١٦١٢ ١٦١٣ ١٦١٤ ١٦١٥ ١٦١٦ ١٦١٧ ١٦١٨ ١٦١٩ ١٦٢٠ ١٦٢١ ١٦٢٢ ١٦٢٣ ١٦٢٤ ١٦٢٥ ١٦٢٦ ١٦٢٧ ١٦٢٨ ١٦٢٩ ١٦٣٠ ١٦٣١ ١٦٣٢ ١٦٣٣ ١٦٣٤ ١٦٣٥ ١٦٣٦ ١٦٣٧ ١٦٣٨ ١٦٣٩ ١٦٤٠ ١٦٤١ ١٦٤٢ ١٦٤٣ ١٦٤٤ ١٦٤٥ ١٦٤٦ ١٦٤٧ ١٦٤٨ ١٦٤٩ ١٦٥٠ ١٦٥١ ١٦٥٢ ١٦٥٣ ١٦٥٤ ١٦٥٥ ١٦٥٦ ١٦٥٧ ١٦٥٨ ١٦٥٩ ١٦٦٠ ١٦٦١ ١٦٦٢ ١٦٦٣ ١٦٦٤ ١٦٦٥ ١٦٦٦ ١٦٦٧ ١٦٦٨ ١٦٦٩ ١٦٧٠ ١٦٧١ ١٦٧٢ ١٦٧٣ ١٦٧٤ ١٦٧٥ ١٦٧٦ ١٦٧٧ ١٦٧٨ ١٦٧٩ ١٦٨٠ ١٦٨١ ١٦٨٢ ١٦٨٣ ١٦٨٤ ١٦٨٥ ١٦٨٦ ١٦٨٧ ١٦٨٨ ١٦٨٩ ١٦٩٠ ١٦٩١ ١٦٩٢ ١٦٩٣ ١٦٩٤ ١٦٩٥ ١٦٩٦ ١٦٩٧ ١٦٩٨ ١٦٩٩ ١٧٠٠ ١٧٠١ ١٧٠٢ ١٧٠٣ ١٧٠٤ ١٧٠٥ ١٧٠٦ ١٧٠٧ ١٧٠٨ ١٧٠٩ ١٧١٠ ١٧١١ ١٧١٢ ١٧١٣ ١٧١٤ ١٧١٥ ١٧١٦ ١٧١٧ ١٧١٨ ١٧١٩ ١٧٢٠ ١٧٢١ ١٧٢٢ ١٧٢٣ ١٧٢٤ ١٧٢٥ ١٧٢٦ ١٧٢٧ ١٧٢٨ ١٧٢٩ ١٧٣٠ ١٧٣١ ١٧٣٢ ١٧٣٣ ١٧٣٤ ١٧٣٥ ١٧٣٦ ١٧٣٧ ١٧٣٨ ١٧٣٩ ١٧٤٠ ١٧٤١ ١٧٤٢ ١٧٤٣ ١٧٤٤ ١٧٤٥ ١٧٤٦ ١٧٤٧ ١٧٤٨ ١٧٤٩ ١٧٥٠ ١٧٥١ ١٧٥٢ ١٧٥٣ ١٧٥٤ ١٧٥٥ ١٧٥٦ ١٧٥٧ ١٧٥٨ ١٧٥٩ ١٧٦٠ ١٧٦١ ١٧٦٢ ١٧٦٣ ١٧٦٤ ١٧٦٥ ١٧٦٦ ١٧٦٧ ١٧٦٨ ١٧٦٩ ١٧٧٠ ١٧٧١ ١٧٧٢ ١٧٧٣ ١٧٧٤ ١٧٧٥ ١٧٧٦ ١٧٧٧ ١٧٧٨ ١٧٧٩ ١٧٨٠ ١٧٨١ ١٧٨٢ ١٧٨٣ ١٧٨٤ ١٧٨٥ ١٧٨٦ ١٧٨٧ ١٧٨٨ ١٧٨٩ ١٧٩٠ ١٧٩١ ١٧٩٢ ١٧٩٣ ١٧٩٤ ١٧٩٥ ١٧٩٦ ١٧٩٧ ١٧٩٨ ١٧٩٩ ١٨٠٠ ١٨٠١ ١٨٠٢ ١٨٠٣ ١٨٠٤ ١٨٠٥ ١٨٠٦ ١٨٠٧ ١٨٠٨ ١٨٠٩ ١٨١٠ ١٨١١ ١٨١٢ ١٨١٣ ١٨١٤ ١٨١٥ ١٨١٦ ١٨١٧ ١٨١٨ ١٨١٩ ١٨٢٠ ١٨٢١ ١٨٢٢ ١٨٢٣ ١٨٢٤ ١٨٢٥ ١٨٢٦ ١٨٢٧ ١٨٢٨ ١٨٢٩ ١٨٣٠ ١٨٣١ ١٨٣٢ ١٨٣٣ ١٨٣٤ ١٨٣٥ ١٨٣٦ ١٨٣٧ ١٨٣٨ ١٨٣٩ ١٨٤٠ ١٨٤١ ١٨٤٢ ١٨٤٣ ١٨٤٤ ١٨٤٥ ١٨٤٦ ١٨٤٧ ١٨٤٨ ١٨٤٩ ١٨٥٠ ١٨٥١ ١٨٥٢ ١٨٥٣ ١٨٥٤ ١٨٥٥ ١٨٥٦ ١٨٥٧ ١٨٥٨ ١٨٥٩ ١٨٦٠ ١٨٦١ ١٨٦٢ ١٨٦٣ ١٨٦٤ ١٨٦٥ ١٨٦٦ ١٨٦٧ ١٨٦٨ ١٨٦٩ ١٨٧٠ ١٨٧١ ١٨٧٢ ١٨٧٣ ١٨٧٤ ١٨٧٥ ١٨٧٦ ١٨٧٧ ١٨٧٨ ١٨٧٩ ١٨٨٠ ١٨٨١ ١٨٨٢ ١٨٨٣ ١٨٨٤ ١٨٨٥ ١٨٨٦ ١٨٨٧ ١٨٨٨ ١٨٨٩ ١٨٩٠ ١٨٩١ ١٨٩٢ ١٨٩٣ ١٨٩٤ ١٨٩٥ ١٨٩٦ ١٨٩٧ ١٨٩٨ ١٨٩٩ ١٩٠٠ ١٩٠١ ١٩٠٢ ١٩٠٣ ١٩٠٤ ١٩٠٥ ١٩٠٦ ١٩٠٧ ١٩٠٨ ١٩٠٩ ١٩١٠ ١٩١١ ١٩١٢ ١٩١٣ ١٩١٤ ١٩١٥ ١٩١٦ ١٩١٧

Juppiter sphaera est alata; ex ea producitur serpens; circulus divinam naturam ostendit sine principio et fine; serpens ostendit verbum ejus quod mundum animat et fecundat; ejus ala spiritus Dei, qui mundum motu vivificat.

T. W.

ADVERSARIA LITERARIA.

NO. XLIX.

Classical Criticism.

Absentem qui rodit amicum;
 Qui non defendit, alio culpante; solutos
 Qui captat risus hominum, famamque dicacis;
 Fingere qui non visa potest; commissa tacere
 Qui nequit; hic niger est; hunc tu, Romane, caveo.

Hor. lib. i. sat. iv. 81.

WILL you permit me to offer a few words in reply to a very extraordinary question which occurs at p. 392 of your last Journal?

The learned author of the article On the Mysteries of Eleusis commences his paper in the following manner: "A learned Platonist of our own time, Mr. T. Taylor, in a Dissertation on the Eleusinian Mysteries, has attempted to prove that they were intended to teach allegorically the Platonic philosophy. Pray, does Mr. T. suppose that they originated among the Platonists?"

Pray, does the writer consider himself a wit or Mr. Taylor a fool? If he had given himself the trouble to peruse either Mr. Taylor's Dissertation, or the Introduction to his Translation of the Hymns of Orpheus, he would have found it most satisfactorily demonstrated that the Orphic, Pythagoric, and Platonic philosophy was one and the same; that by Orpheus it was promulgated mystically and symbolically; by Pythagoras enigmatically, and through images; and by the "mighty, magnificent, and immortal philosopher of Athens," scientifically. That the Grecian theology was derived from Orpheus is clearly established by Iamblichus in his Life of Pythagoras, and Proclus in his Commentaries on the Timæus. Before your correspondent again attacks a statement supported by such irrefragable testimony, I beg to remind him of an excellent and appropriate passage in Quintilian: "Modeste tamen et cir-

cumspecto judicio de tantis viris pronunciandum est, ne, quod plerisque accidit, damnent quæ non intelligunt."

I take this opportunity to apprise those of my readers who may not possess Mr. Taylor's original Dissertation, that a second and enlarged edition was given in Nos. 15 and 16 of the Pamphleteer; and also to assure them that by the aid of this elaborate and masterly treatise, they will be enabled to form a more correct idea of the true end and design of these far-famed mysteries than they could possibly hope to derive from any other source. I have only to add, that Mr. Taylor's luminous interpretation is supported and corroborated by very copious extracts from rare and valuable Platonic manuscripts.

It appears, however, that this feeble attempt to cast a slur on Mr. Taylor's invaluable labors, is merely to pave the way for the writer's own explication of the mysteries, and which is by far the strangest part of the whole affair.

J. J. W.

Epigramma.

Errabundus Amor vere versatilis oram
Armo fit ramo, fit mora Roma Maro.

R. P. J.

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NO. LXXIX.

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END OF NO. LXXIX.

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CONTENTS OF NO. LXXX.

| | Page |
|---|------|
| <u>On the Etymology and Formation of certain Classes of</u> <u>Latin Words</u> | 165 |
| <u>'Des Peuples du Caucase et des Pays au Nord de la Mer</u> <u>Noire et de la Mer Caspienne dans le dixième Siècle ;</u> <u>ou Voyage d'Abou-el-Cassim. Par M. D'OHSSON'</u> | 168 |
| <u>BEKKER'S Aristotle.....</u> | 176 |
| <u>Classical and Philological Extracts from Dr. JOHNSTONE'S</u> <u>Life of PARR</u> | 241 |
| <u>On the Mysteries of Eleusis</u> | 263 |
| <u>Professor LEE'S Answer to some Articles which appeared</u> <u>in the Journal des Savans, relative to his Hebrew</u> <u>Grammar</u> | 307 |
| <u>The Mandarin Tongue at Loo-Choo</u> | 327 |
| <u>Extracts from some of the lost Works of Aristotle, Xe-</u> <u>nocrates, and Theophrastus</u> | 332 |
| <u>Adversaria Literaria, No. L. — Coincidence between a</u> <u>Chinese author and Hesiod—The Earth cavernous</u> | 335 |
| <u>Archæological Institute of Rome</u> | 337 |

| | <u>Page</u> |
|--|-------------|
| <u>'School and College Greek Classics, with English Notes,</u> | |
| <u>Examination Questions, and Indexes'</u> | <u>343</u> |
| <u>Westminster Prologue and Epilogue, for 1829.</u> | <u>348</u> |
| <u>Literary Intelligence</u> | <u>353</u> |
| <u>Correspondence</u> | <u>356</u> |
| <u>An Index to all the various Articles contained in the Clas-</u> | |
| <u>sical Journal from No. 1 to 80</u> | <u>359</u> |

FOR THE PURPOSES OF EDUCATION.

| | |
|--|------------|
| <u>The Pupil's Metrical Companion to Homer; by H. W.</u> | |
| <u>WILLIAMS</u> | <u>288</u> |

THE
CLASSICAL JOURNAL;
N^o. LXXX.

DECEMBER, 1829.

*On the Etymology and Formation of certain Classes
of Latin Words.*

LENNEP says, in his "Etymologicum Linguae Græcæ," that the Latin words *Volumnus* and *Vertumnus* are regular participles present passive, formed after the Greek model, and contracted by a familiar syncope from *Volumenus*, and *Vertumenus*. The Rev. F. VALPY, Master of Reading School, in a late and useful publication, "*An Etymological Dictionary of the Latin Language*,"¹ represents *Alumnus* to be formed in the same manner from *Alomenus* or *Alumenus*. It is my intention to carry this observation much further, and to show not only that the participle present passive exists as universally in Latin as in Greek, but that it exercises a still more extensive office. I conceive, therefore, that the participle passive in *dus*, is the same as the participle ending, as above, in *menus*, syncopated as to the first syllable in *me-nus*, and intercalating after the *n* in the second syllable a *d*, as in *ἀνδρὸς* from *ἀνὴρ*, *intendo* from *τείνω*, and in the French *Vendredi* from *Veneris-dies*. Thus from *pugnamenus* is formed *pugnandus*; from *monemenus*, *monendus*; from *geromenus*, or *gerumenus*, *gerundus* and *gerendus*; from *sequomenus*, *sequendus*, and *secundus*. The broader termination of *undus* gave way to the more easy sound of *endus*, and was chiefly retained in *Eundum*, in some law terms; as, *de Repetundis*, *de familiâ Herciscundâ*, and in the grammatical term *Gerundus*. I would suggest too, that *iracundus*, *rubicundus*, *jucundus*, *verecundus*,

¹ One vol. 8vo. Price 13s. 6d. Longman.

and *facundus*, are abbreviations for *irascundus*, *rubescundus*, *juvescundus*, *verescundus*, and *fascundus*, from *irascor*, *rubesco*, and the obsolete words, *juvasco*, *verescor*, and *fascor*, φάσκω.

In Latin this participle performs another very distinguished office, and becomes a verbal substantive, having three cases in *di*, *do*, and *dum*, under the name of a gerund. In this form, as a gerund, it becomes so much a noun substantive, that it loses its character of being exclusively a passive participle, and is understood either in an active or passive sense, as best suits the context.

This participle is frequently used impersonally; and then it has a sense which it is difficult to account for, namely, a sense of necessity, duty, and futurity. Thus, 'Nunc est bibendum' is not only *nunc bibimus*, but also *nunc bibemus*, and *nunc oportet bibere*. Perhaps what is done and is doing may be some proof that it ought to be done, or should be done; and so the present may suggest and be connected with the future. *Causa latet, vis est notissima*.

The Greeks have a participle or verbal adjective in *τεον*, which supplies the place of the Latin impersonal gerund. This participle seems formed from the third person singular of the perfect passive, by rejecting the reduplication and augment and by changing *αι* into the adjective termination, *εος* *έη* *έον*. Thus from *τεθεράπεται*, *θεραπευτέον*; from *ήκουσται*, *άκουστέον*. The verbs, however, that have this participle, are not very numerous. I believe, likewise, that not a single example occurs of any such participle in Homer, Hesiod, or Pindar. Are we to conclude from this, that in their age this participle did not exist, or that it was rejected by them as a prosaic form unsuited to the grandeur of epic and lyric poetry? On the other hand, these participles have been admitted into the tragedies of Sophocles and Euripides.

To return to the original form of this participle in *menus*, I would observe, that a very large family of substantives are derived from the neuter of this participle, namely, all those having the termination of *mentum*, the *t* being intercalated after the *n*, for the sake of euphony, as in *linteus* from *λίνον*. Thus from *alumenus* have been formed, by different processes, *alumenus*, *alendus*, and *alimentum*. The final *tum* has been retrenched from many words, as in *lenimen*, *levamen*, *agmen*, *carmen*, *tegumen*, *volumen*, &c., to the great ease and advantage of the poets.

In the middle ages many substantives, which never had any connexion with participles, received this termination, as *parlamentum*, *torneamentum*; and in compliance with this usage, and in imitation of the French, we have formed many substan-

tives in our own language, such as, *settlement, acknowledgement, &c.*, being Saxon words with a foreign termination. In this way, if we have defiled a little the well of pure English, we have, on the other hand, enriched our language by giving to the terminations of its substantives a greater variety. In lapse of time the original import of this termination has been so far forgotten, that in the three great modern dialects of the ancient Latin, in French, in Spanish, and in Italian, this termination is applied as an adverbial termination in the most extensive manner, as in *heureusement, felicemente, premièrement, premièrement, &c.* It is observable, that however prevalent these adverbs are in French, we have not ingrafted this form into our language. In adverbs, although the words are French, we give them a Saxon termination, as *courteously, cavalierly.*

Having considered the participle in *dus*, I will now notice some irregularities in the participle of the preter tense. It is evident, that out of this participle two classes of substantives have been formed; one masculine, in *us*, as *visus, casus*; and the other neuter, in *um*, as *delictum, debitum.*

As from *Tesoro* the French have formed *Trésor*, so *r* seems to have been added sometimes after the *t* in the last syllable of these participles, in order to produce a fuller sound. Thus we find *spectrum, tonitru*, for *spectum, tonitum*. In other words the *t* is changed into *ch*, as in *simulachrum, fulchrum, sepulchrum*. As *hausi* makes *haustum*, so *rosi, clausi* and *rasi*, make perhaps *rostum, clautum*, and *rastum*; and hence *rostrum, clastrum*, and *rastrum*. The insertion of the *s* before the *t* is not easily to be accounted for in the following words, *capistrum*, (*capitum*); *monstrum* (*monetum*); *lustrum* (*luitum*); *castrum* (*quadratum*); unless it be on the principle of association with the preceding. We have, however, in our own language something similar, as, for the mere sake, it should seem, of enriching and strengthening the termination, we say *trickster, gamester*, and *mister*, for *tricker, gamer*, and *Mi-sir* (*Monsieur*); *upholster*, and even *upholsterer*, for *upholder*; and formerly we said *baxter*, and *brewster*, for *baker* and *brewer*.

Lastly, I will remove the veil from a class of words, that have hitherto been disguised in consequence of the change of a single letter. In *virtus, servitus, juvenus, senectus, salus*, the formation of the substantive is the same as in *humanitas*, and *sterilitas*, except that in the termination of the former words *u* has been substituted for *a*. Thus *virtus* is *viritas*; *servitus*, *servitas*; *juvenus*, *juvenitas*; *senectus*, *senecitas*; and *salus*, *salvitas*.

“Des Peuples du Caucase et des Pays au Nord de la Mer Noire et de la Mer Caspienne dans le dixième Siècle; ou Voyage d'Abou-el-Cassim.” Par M. D'OHSOON. 8vo. Paris, 1828.

IN this volume, as in the celebrated work of Barthelemy, a fictitious personage is rendered the vehicle of much interesting and curious information, derived from real and authentic sources; Abou-el-Cassim, the Arabian Anacharsis, speaking of himself only in such brief sentences as were occasionally necessary to connect the various passages extracted from a multiplicity of Arabic, Persian, and Turkish manuscripts. Respecting these Oriental compositions, of which many are extremely rare and valuable, some observations shall be offered in the course of this notice. Here, however, we must assure the reader, that perfect confidence may be placed in the accuracy with which M. D'Ohssoon has quoted and translated the passages above mentioned. He supposes that in the year (of our era) 948, Abou-el-Cassim was despatched from Baghdad by the Khalifah, on a diplomatic mission to the Bulgarian prince of the Wolga, a vassal of the great Commander of the Faithful; and our envoy describes what he himself had seen during his journey through various countries, and relates what he had heard respecting the more northern regions.

Taking the road of Armenia he crossed the rivers Arass and Kour (the Araxes and Cyrus), and entered the province of Shirvan: he then notices the different petty princes who governed in the mountainous regions of Caucasus, each bearing the title of *Shah* or king, such as *Herarzán Sháh*, *Filán Sháh*, *Tabarserán Sháh*, *Irán Sháh*, and others. The name of *Cavcas* (or *Caucasus*), M. D'Ohssoon seems inclined to derive from the Arabic *Cabokh*, or *Cabak* (قبك, قباخ). Abou-el-Cassim mentions the seventy-two nations of that country, each said to have its own particular language and sovereign; reminding us of the seventy, or, according to some reports, the three hundred tribes of Sarmatians and Caucasians, who assembled on certain occasions in the city of Dioscuria, as we learn from Strabo (lib. xi.). Our envoy then describes the celebrated wall constructed by the Persian monarch Chosroës, (Kessra Nouschereván,) across the Caucasus, one extremity advancing into the Caspian sea. His object in erecting this bulwark was, to defend his dominions from the attacks of various northern bar-

barians, the Alans, Serirs, Khazars, and Turks. But some have ascribed this extraordinary wall to Alexander the Macedonian, and others to a conqueror still more ancient, bearing the same title that has been bestowed on the Grecian hero, *Zou'l-Cornain*, or "the two-horned." One, however, is a real and historical personage, while respecting the other we have nothing beyond vague and most improbable traditions. (p. 12.)

The wall above mentioned, which advances into the Caspian Sea near the town of Derbend, was built (as we learn from note vii. p. 161.) of large stones placed one over another without any fastenings of iron or cement, yet so exactly joined that the surface was smooth and polished; but it is extremely doubtful whether this remarkable wall, notwithstanding the numerous fables to which it has given rise, ever extended many miles beyond Derbend: certain passes, however, of Caucasus, appear to have been defended by walls and towers, the work probably of some Persian kings; these passes being called by the Arabs *Báb* (باب), or "Gates." The principal defile received the name of *Bab el Ebouab*, or "the Gate of Gates," and is entitled by the Persians *Der-bend*, (در بند) "the gate-fastening," or "barrier."

Our traveller frequently notices the Christians, who seem to have abounded in several provinces during the tenth century, such as the Sanarians, whose king, according to Ibn Haukal, was named *Sennedjarib*. Between Shirvan and the river Kour, or Cyrus, was another race of Christians, the *Schekis*, among whom resided some Muselman artisans and merchants: the inhabitants of *Cabalah*, too, were Mohammedans, but the districts surrounding that city were peopled by Christians. In other places, Abou-el-Cassim found an extraordinary mixture of Jews, Muselmans, and Christians, who had their respective temples, synagogues, mosques, and churches.

Of *Serir*, a mountainous country comprising twelve thousand villages, the king was a Christian, and entitled *Filán Sháh*. Between the Alan country and the mountains of Cabokh or Caucasus was a most extraordinary fortress, situated on a very steep and lofty rock, over the bank of a river. This fortress, called "the Castle of the Alan gate," was erected about five hundred years before Christ by Isfendiar, son of the Persian monarch Gushtasp; and so strong did its natural situation and other circumstances render it, that a single man might defend it against all the barbarian princes. This castle still existed in the tenth century, when it was occupied by an Arab garrison which re-

ceived their clothing and victuals from the frontier city of Tiflis, a distance of five days' journey. (p. 25.)

Westward of the Alans are the *Caschakes*, a great nation retaining its attachment to the doctrines of Sabeism; their country extends from the Caucasian mountains to the Sea of Pontus (or the Euxine). Of this region the inhabitants are more fair, strong, well made, and handsome, than any of the other mountain-races. Their women are reckoned voluptuous, and they dress in fine linen, in silk, scarlet stuffs, and gold-embroidered drapery. At three miles from Derbend, on his way towards the river *Itil* or Wolga, our envoy found a colony of Arabian Muselmans, descended from the conquerors of those northern regions. The capital of the Khazar country is called *Itil*, and situated on the river bearing the same name, (which we call the Wolga): this is said to divide itself near the termination of its course into more than seventy branches. In *Itil* was found an extraordinary mixture of inhabitants: Mohammedans, Christians, Jews, and Pagans. (p. 33.)

In the language of the Khazars, there could not be discovered any resemblance to that used by other nations; it differed totally from Turkish and Persian. Of the Khazars one race was said to be extremely fair and handsome, another almost as black as Indians: the king, (who is entitled *Khacan*), and his lieutenant, profess the Jewish religion, as do many of the nation. To this sovereign are subject the Bourtasses, Bulgarians, Russians, Scabes, and others, of whom some individuals are always to be seen in the city of *Itil*, where seven judges reside. Two of these magistrates are Mohammedans, and decide according to our law; two are Khazares, and give judgment as the Hebrew law prescribes; two are Christians, and regulate their sentences by the Gospel rules; and the seventh, who judges the Scabes, Russians, and other Pagans, decides according to natural reason. In difficult cases, these last consult the Mohammedan Cadis and conform to their decision. All the Khazars that one sees in a state of slavery, are pagans; for the pagans of this country sell their infants and have slaves of their own nation, while the Khazar Christians, Jews, and Muselmans never reduce to slavery those of the same faith.

In the third chapter we find an account compiled from the best authorities, of the Khazar possessions in the south of Caucasus one century before the time of Mohammed. It relates also the conquest of Northern Armenia by the Persians; the fortifications raised by the kings Cobad and Noushirwan, to defend Caucasus against the Khazars; the Arabian conquests

in Armenia, Azerbaidjân (or Media), and various districts of Caucasus; the wars between the Khazars and Arabs in the two first centuries of Islamism; the Arabian power established in most of the mountainous regions that divide the Black from the Caspian Sea. This third chapter also notices the tributes imposed by the Arabs on several petty princes of the Caucasian provinces: thus the Khalifah Hisham required annually from one principality a tribute of fifty young boys and as many girls, with twenty thousand measures of grain (p. 65.); and the Muselman general, Merwan, exacted from another territory an annual supply of five hundred boys, five hundred girls, and one hundred thousand measures of grain, which was to be deposited in the magazine at Derbend. (p. 67.) We may here observe, that to pay tribute in slaves was a custom very anciently practised by the people of these same countries. From Herodotus it appears that the Caucasians sent every five years to the king of Persia one hundred girls and as many boys; and M. D'Ohsson remarks, that even towards the end of the last century, several nations of Caucasus delivered to the Khan of the Crim Tartars a certain number of male and female slaves, as an annual tribute.

From the city of Itil, to ascend the river Wolga as far as the small town of Boulgar, required two months; but to come down with the stream, was a work of only twenty days. The Bulgarians were Christians and Mohammedans, all speaking a language the same as the Khazars, but differing from that of the Russians. Fossil bones of most prodigious size are frequently discovered in Bulgaria: one is particularly noticed—a tooth, which in length was four palms, and in width two; there was a skull also, equal in dimensions to an Arab hut. Tusks resembling those of elephants are sometimes dug up as white as snow, and weighing nearly two hundred *menns*. To what animal they belonged is uncertain, but they are carried into Khorasan, where a considerable price is paid for them by the inhabitants, who make combs, vases, and other articles of this substance, which is more hard than ivory, and never breaks. (p. 80.)

The Russians and Sclaves (or Sclavonians) appear to have been, in the tenth century, divided into several principalities, each having its own sovereign, and frequently engaged in hostilities one with another. All those Sclaves are said (by Mohammedan authors) to be descended from a son of Japhet named *Mari*, (probably *Madaï*, mentioned in Genesis, ch. 10.); some are Christians of the sect of Jacob, others pagans without any sacred book or revealed religion. However those northern

nations may have changed in some instances during the course of eight or nine hundred years. The following passage respecting them, founded on the authority of Eastern writers, will probably not seem inapplicable to the present state of their relations with the Turkish government :

"Even in our times," (says Abou-el-Cassim, writing in the tenth century,) "they render themselves by their incursions extremely disagreeable to all their neighbors, who rely for protection against their attacks wholly on their fortresses; and even the inhabitants of Constantinople scarcely think themselves secure from them behind their walls." (p. 89.)

The Russians are described by our envoy as men very tall and robust, with white hair and florid complexions; they wear neither vests nor tunics, but wrap a mantle about them, leaving one hand at liberty. Some only shave their beards, others let them grow and plait them as the manes of horses are often plaited. Of each individual the skin is painted with figures of trees and other objects, from the neck to the foot: they all carry hatchets, knives, and sabres, which they never lay aside. The women are ornamented with necklaces of gold or silver, according to the wealth of their husbands. If a Russian possesses ten thousand *dirhems*, he gives one necklace to his wife; if he has twenty thousand *dirhems*, he gives her two necklaces; and in this proportion he continues to decorate her, bestowing a necklace for every acquisition of ten thousand *dirhems*. Thus many wives are seen loaded with different necklaces. In their intercourse with females they study neither privacy nor delicacy; they are not embarrassed by the presence of their companions on those occasions when husbands and wives in other countries would most desire to avoid observation. Neither are the Russians very nice with respect to their ablutions; for a slave presents to her master a large vessel of water, in which he washes his face, beard, and hands; he combs his hair, cleanses his nostrils, and spits into it; after which, the slave presents it to the next person in company, then to another, and so in succession till all have performed the same filthy process.

They burn the bodies of their dead, with whatever horses, arms, and other valuable articles he possessed: the wives also are burnt alive with their husbands' carcases. Some offer themselves for this purpose voluntarily. But when a Russian woman dies, the husband is never burnt with her body. Four hundred chosen men are attached to the sovereign's person; they devote their lives to his service, and kill themselves when he dies.

Among various nations of Turks inhabiting the countries

southward of the Sclaves, are those called *Gouzes*, who lead their flocks over the sandy plains : there also are the *Batchenakes*, *Betchenis*, and others descended from the same stock. The Batchenakes are remarkable for their ferocity, and, like the Russians above mentioned, are perfectly indifferent about privacy in their intercourse with women, even their own wives. The Baschcourds, also a Turkish race, were accustomed to eat the filthiest vermin that their hair or their garments afforded, resembling, in this respect, that Scythian tribe mentioned by some ancient Greek and Latin authors as dwelling northward of the Black Sea.

The Turkish slaves were celebrated for their strength and beauty ; their price was proportionably high. Some were sold in Khorasan that cost each five thousand *dinars* (gold coins). A price equally exorbitant was paid for some Turkish girls. (p. 148.) Our fictitious envoy, having visited the capital of Khorasan, joined a caravan and proceeded on his return to Baghdad, where he thanks God for his safe arrival, having escaped all the dangers that threaten travellers in those frozen regions, among the barbarians that inhabit them.

To this work M. D'Ohsson has attached a considerable number of very curious and instructive notes ; in one of which, referring to the wall of Derbend above mentioned, he discusses the question, whether some part of that wall, which is now covered by the sea, was originally constructed under the water ; or whether the Caspian has risen above its ancient level since the construction of that wall.

"It may be observed," says our ingenious author, "that some remains of buildings appear beneath the surface of the sea, on a neighboring point of the same coast. From the extremities of the city of Bacou issue two walls, which lose themselves in the sea at a distance of about sixty paces. The geographer Abd-our-Raschid, (surnamed *Bacouy* from his native city,) writing in the year 1403, informs us, that the sea had swallowed up some walls and towers of Bacou, and had already made such progress in his time that it was fast approaching to the great mosque. This geographer's testimony is confirmed by the Russian captain Soïmonow, who in 1719 saw at two wersts or half a league's distance southward of Bacou, and at a depth of four fathoms below the surface of the sea, considerable ruins of a stone edifice, some parts still appearing above the water ; it was supposed to be the remains of a Caravanserai. Hence we may infer that the Derbend wall had been submerged by a similar encroachment of the sea." (p. 164.)

From the same geographer, Bacouy, M. D'Ohsson quotes a passage relative to the *Zirhguerans*, a race of people whose name signifies, "the makers of coats of mail : " they occupy

part of Mount *El-Bourz* beyond Derbend, where they have villages, gardens, forests, and cultivated grounds; they are tall, with fair hair and fine eyes. Their only employment is the manufacturing of cuirasses and coats of mail; they are rich, generous, and hospitable towards strangers, especially those who know how to write, or are conversant with any branch of science. They pay no tribute to any person—a blessing for which they may thank the difficulty of access to their country. They do not profess any religion. When one of them dies, his limbs are separated, and stripped of the flesh, the bones are collected into a garment, on which is written the name of the deceased, that of his father, and the time of his birth and death. The friends hang up this garment with the bones in the deceased person's house, and then they give the flesh, if the dead person was a man, to the crows; if a woman, to the vultures. (p. 176.)

This article might be extended to a considerable length by extracts from other notes with which M. D'Ohsson has illustrated various passages, translated in the body of his work, such as Note XXXVI, furnishing a very curious account of the European nations by Abou Souleiman Daoud, (generally surnamed *Benaketi* from his native place,) and the observations on *Yadjoudje* and *Madjoudje*, the Gog and Magog of Scripture, (Ezekiel, ch. xxxviii.—xxxix. and the Apocalypse of St. John, ch. xx.) and the wall erected for the defence of Caucasus against northern barbarians; but we must hasten to close this notice by mentioning some of the Eastern writers to whom M. D'Ohsson acknowledges his principal obligations. The first is Aboul-Hassan Ali, celebrated under the name of *El-Massoudi*, because he descended (in the eighth generation) from Massoud, a companion of the prophet Mohammed. Massoudi flourished in the middle of the tenth century, when he composed his famous work the *Mourudj uz Zeheb u Maadin-il-Djevheri* or “Meadows of Gold and Mines of Jewels.” He might be styled the Arabian Herodotus, for he travelled much by sea and land that he might examine various countries—Ethiopia, India, Persia, Armenia, Syria, and other regions of the Eastern world. Copies of his work are preserved in the public libraries both of Paris and of Leyden. M. D'Ohsson has made frequent reference to the *Mesalik ve el Memalik* of Ebn Haoukal, or, as we have most commonly seen the name (أبي حوقل) written, Ebn Haukal. This work was composed about the year 366 (or of our era 976-7). We next find the

Madjem al Boldan, the work of Shahab ud dîn Abou Abd Allah Yacout, who died near Aleppo in 626 (1229). This is a geographical dictionary in Arabic. Another manuscript (of the Leyden Collection) is the *Kitab Morassid el Ittila*, also geographical. The *Kitab Assar ul Bilad ve Akhbar ul Ybad*, or "the Description of Countries and Traditions of Nations," by Zakaria Cazvini; this Arabic geographical Ms. also belongs to the Leyden Library. The *Kharidet el Adjaieb* or "Pearl of Wonders," composed by *Ibn El Vardi*, who died in the year of our era 1348; an Arabic work on geography and natural history. The *Telkhiss ul Assar fi Adjaieb ul Actar*, or "Description of Terrestrial Wonders," by Abd-our-Rashid, surnamed Bacouy. The *Nokhbet-ud-Dahr*; the *Tacuim-ul-Boldan*; the *Naschak el Azher*; the *Djihan Numa* (a Turkish work); the celebrated *Tarikh* or Chronicle of *Abou Djaafar Mohammed el Tabary*; the *Fotouh el Boldan* of *Balazori*; the *Turikh el Kamil*; the *Zubdet ul Fikret*; the *Nokhbet ut-Tavarikh*, by Mohammed Efendi; the *Tarikh Bedoui-el Khalicat*, an Arabic Ms. belonging to the Upsal library; the Chronicle of *Benaketi*; the *Tarikh Aaly Efendy*, a Turkish Ms.; the celebrated Historical Persian work of *Mirkhond*; the *Shâh nâme*, or "Poetical History of the Persian Kings," by *Firdausi*; and other valuable Mss.

To the geographical work of Ebn Haukal above mentioned M. D'Ohsson makes frequent reference, quoting an Arabic copy preserved in the library at Leyden; and English readers have long been acquainted with the name of that early traveller through the translation made by Sir William Ouseley from a Ms. intitled "*Mesalek el Memalek*," which he published as the "Oriental Geography of Ebn Haukal." The Ms. used by Sir William not expressing any author's name, but agreeing in title with the Leyden copy, he did not hesitate to describe it as the composition of Ebn Haukal, justifying himself by extracts from Abul Feda and other Eastern geographers. So satisfactory did his arguments appear to the Orientalists of Europe, that for many years this translation was received as he described it; even M. de Sacy, one of the most learned, accurate, and able critics now living, devoted to a notice of Sir William's translation above a hundred pages, in the "*Magazin Encyclopédique*," (tome vi.) and, notwithstanding some variations in certain passages, allows the identity:

"For," says he, "those points of difference are so inconsiderable, that we must acknowledge, in the 'Oriental Geography,' the work of Ebn Haukal, quoted by Abul'feda: 'Mais ces différences sont trop peu

considérables pour faire méconnoître, dans la 'Géographie Orientale,' l'ouvrage d'Ebn Haukal, cité par Aboul feda."

But an ingenious writer, M. Uylenbroek of Leyden, published in the year 1822 a Dissertation on Ebn Haukal, and conjectures that the Ms. translated by Sir W. Ouseley was not exactly the work of that Arabian traveller, but one which he closely followed in his geographical treatise, "sed talem quem Ibn Haukalus in suo scripto componendo maxime secutus sit;" and thus he accounts for the "nexum arcissimum inter Geographiam Orientalem et Ibn Haukalum;" and for many passages expressed in almost the same words, "loca iisdem pæne verbis concepta." (pp. 9. 51. 73.) M. Uylenbroek is inclined to regard *Ibn Khordadbeh*, (who lived a short time before Ibn Haukal,) as the author of that work which Sir W. O. translated; or it may have been composed, he thinks, by *Abou Ishak el Faresi*; but whoever was the original author, it seems to M. Uylenbroek probable, that Ibn Haukal carried the book with him on his various peregrinations, and made such ample use of it as accounts for the conformity between his own work and that which he so frequently consulted: "Hoc, Ibn Haukalus dum ditionem Moslemiticam peragravit, secum tulit, quo tanquam duce uteretur," &c. (p. 61.) But for some other remarks on this subject, and a particular notice of M. Uylenbroek's "Specimen Geographico-Historicum," we shall refer our reader to No. LII. of this Journal, (p. 383.) and we close our remarks on M. D'Ohsson's work, by expressing our surprise that the ingenious author did not think it necessary to illustrate with a map the interesting geographical discussions which are scattered through his pages.

ARISTOTELES de Anima, de Sensu, de Memoria, de Somno, similique argumento. Ex recensione
IM. BEKKER. Berlin, 1829.

It is understood that the learned Mr. Bekker is now printing, at the press of the University of Berlin, a complete edition of the works of *Aristotle*, to be contained in four quarto volumes. As the work proceeds through the press, some separate treatises are detached from the rest, and published in an octavo form. Of these, three have appeared—the Meteorologics, the History of

Animals, and the volume whose title is placed at the head of this article. On the latter we shall now offer a few remarks, chiefly in reference to some observations which appeared in a former number of this Journal, on the use of the particles *ἀν εἰ*. (No. LXXVIII. p. 194 sq.) As the text is printed alone, without any various readings, our materials for criticism are of necessity very limited. We may, however, state generally that the text is greatly improved, both by the introduction of many new readings, and a better system of punctuation, and raises to a high pitch our expectations of the value of the complete edition.

The text of the volume before us, as printed by Mr. Bekker, does not contain any instance of *ἀν εἰ* before the subjunctive or the present tense of the indicative mood : but the editor admits them several times before an optative mood. In writing our former article, we had considered the possibility of this exception ; but were deterred from allowing it by the circumstances, 1. that this collocation of the particles in question is, before any mood, contrary to analogy ; 2. that there is no metrical instance of *ἀν εἰ* before the optative (see Part LXXVIII. p. 200. No. XX.) ; and that in some cases good manuscripts omit the former particle before the optative (ib. No. IX. p. 15.) ; while the proneness of the transcribers to insert *ἀν* before *εἰ* is proved by its use with the subjunctive mood and the present tense of the indicative, which Mr. Bekker apparently considers as incorrect. We could produce many additional passages, in Mr. Bekker's favor, both from Plato and Aristotle, which we have collected since the publication of our former article ; but as they are of precisely the same nature as those already set down, and are only formidable by their number, we shall not weary our readers by the renewal of so dry a grammatical discussion.

De Anima, p. 2. 10. ὁμοίως δὲ καὶ εἴ τι κοινὸν ἄλλο κατηγοροῖτο.

Read καὶ εἴ τι.

P. 9. 14. ἔτι δ' εἰ φύσει κινεῖται, καὶ βίᾳ κινήσῃ· καὶ εἰ βίᾳ, καὶ φύσει.

Perhaps καὶ εἰ βίᾳ, καὶ φύσει.

P. 12. 26. Καίτοι γε ἡ μὲν ἀρμονία λόγος τίς ἐστι τῶν μιχθέντων ἢ σύνθεσις. P. 141. 5. καίτοι γε κύρια ταῦθ' ὀρῶμεν τοῦ ζῆν καὶ τελευτᾶν.

We believe that the instances in which the particle *γε* directly follows *καίτοι* are so rare, that it is safer with Elmsley ad Acharn. 617. to consider this collocation of the particles inad-

missible. We would, therefore, expunge γε in both these passages. In Plato de Rep. i. p. 331 E. καίτοι γε ὀφειλόμενόν που τοῦτό ἐστιν ὃ παρακατέθετο, all the Mss. retain γε. In Herod. vii. 9. 5. Mr. Gaisford has edited καίτοι γε from one Ms.; all the others omit γε. The use of καίτοι — γε, like καὶ μὴν — γε, is very common.

P. 14. 10. τὸ δὲ λέγειν ὀργίζεσθαι τὴν ψυχὴν ὅμοιον καὶ εἴ τις λέγοι τὴν ψυχὴν ὑφαίνειν ἢ οἰκοδομεῖν.

Read ὅμοιον καὶ εἴ τις λέγοι.

P. 16. 27. τίθενται γὰρ γνωρίζειν τῷ ὁμοίῳ τὸ ὅμοιον, ὥσπερ ἂν εἰ τὴν ψυχὴν τὰ πράγματα τίθεντες.

Read ὥσπερ εἰ.

P. 36. 12. δεῖ γὰρ φθάσαι τὴν κίνησιν τοῦ ραπίζοντος τὴν θρύψιν τοῦ ἀέρος, ὥσπερ ἂν εἰ σωρὸν ἢ ὀρμαθὸν ψάμμου τύπτοι τις φερόμενον ταχύ.

Read ὥσπερ εἰ, and compare p. 12. 18. παραπλήσιον δὲ λέγουσιν ὥσπερ εἴ τις φαίη τὴν τεκτονικὴν εἰς αὐλοὺς ἐνδύεσθαι.

P. 39. 16. ἐν μὲν γὰρ ταῖς ἄλλαις λείπεται πολλῶ τῶν ζώων, κατὰ δὲ τὴν ἀφὴν πολλῶν τῶν ἄλλων διαφερόντως ἀκριβοί.

We conceive that in the above sentence Aristotle intended to express the following meaning. "Man has the senses of hearing, seeing, smelling, and tasting, inferior to many of the animals, but the sense of touch more accurate than any other animal." He evidently could not have meant to say that man had the four senses first named in less perfection than *all* animals; which would include fish, crustacea, polypi, &c. Indeed, he throws out a very ingenious idea with respect to those animals which have not the power of closing the eyes, and are devoid of eye-lids or analogous coverings, directly at variance with this supposition, viz. that their *sight* is as inferior to that of man, as the *smell* of man is to that of some animals; for that with them all images conveyed to the sensorium by the sense of sight, cause either pleasure or pain; as is the case with the sense of smell in man; there being no odor which is indifferent to us, and does not cause either pleasure or disgust. We would therefore read, ἐν μὲν γὰρ ταῖς ἄλλαις λείπεται πολλῶν τῶν ζώων, κατὰ δὲ τὴν ἀφὴν τῶν ἄλλων διαφερόντως ἀκριβοί; or perhaps Aristotle might have written πάντων τῶν ἄλλων.

P. 41. 7. διὸ καὶ εἰ ἐν ὕδατι εἶμεν, αἰσθανοίμεθ' ἂν ἐμβληθέντος τοῦ γλυκέος.

In this passage it is doubtful whether the construction is καὶ εἰ εἶμεν, or καὶ αἰσθανοίμεθ' ἂν εἰ εἶμεν. But we rather suspect that the construction is as in the following passage, in which case we would read καὶ εἰ.

P. 43. 6. διὸ τὸ τοιοῦτο μορίον τοῦ σώματος ἔοικεν οὕτως ἔχειν ὥσπερ ἂν εἰ κύκλῳ ἡμῖν περιπεφύκει ὁ ἀήρ.

Here we would read ὥσπερ εἰ.

P. 44. 7. καίτοι καθάπερ εἶπαμεν καὶ πρότερον, κἂν εἰ δι' ὑμένοιο αἰσθανόμεθα τῶν ἁπλῶν ἀπάντων, ὁμοίως ἂν ἔχοιμεν.

Read καὶ εἰ, "even if."

P. 52. 5. οὐδὲ τοῦτο δ' ἐστὶ ταῦτ' αἰσθάνεσθαι.

The disjunctive οὐδὲ is often used after δέ, but we do not remember ever having met with an instance of the reverse order.

P. 59. 25. τὰ δὲ ἐν ἀφαιρέσει λεγόμενα ὥσπερ ἂν εἰ τὸ σιμόν.

Read ὥσπερ εἰ, and compare Eth. Nic. ii. 4. 1. ὥσπερ εἰ τὰ γραμματικὰ καὶ τὰ μουσικὰ γραμματικοὶ καὶ μουσικοί.

P. 60. 29. σκεπτόν, πότερον ἐν τι μόνον αὐτῆς χωριστὸν ὃν ἢ μεγέθει ἢ λόγῳ, ἢ πᾶσα ἢ ψυχῇ, κἂν εἰ μόνον τι, πότερον ἰδίον τι παρὰ τὰ εἰωθότα λέγεσθαι.

Read καὶ εἰ μόνον τι.

P. 66. 16. διὸ πάλιν οὗτος τὴν ὄψιν κινεῖ, ὥσπερ ἂν εἰ τὸ ἐν τῷ κηρῷ σημεῖον διεδίδοτο μέχρι τοῦ πέρας.

Read ὥσπερ εἰ, and the same correction should be made p. 122. 14.

P. 112. 8. οὐκ ἄρα γε τῇ αἰσθήσει τὸ ἐνύπνιον αἰσθανόμεθα. With the exception of a passage in the Nicomachean Ethics, which we corrected in a former number, we have not met with any instance of the use of γε after ἄρα. We would, therefore, read οὐκ ἄρα τῇ αἰσθήσει, &c. See Classical Journal, No. LXXVIII. p. 207.

P. 126. 17. εἰ δὲ πᾶν ἐξελαύνει τὸ ἐνεργεῖα ἐναντίον, κἂν ἐνταῦθ' ἄφθαρτον ἂν εἴη.

This, if the reading is sane, is one of the few instances of the double ἂν in Aristotle.

P. 145. 12. παραπλήσιον γὰρ συμβαίνει κἂν εἴ τις τινὰ τῶν ἀναπνεόντων πνίγοι.

Read καὶ εἴ τις.

Everywhere, except p. 37. 9. p. 53. 2. p. 30. 29. and p. 128. 29., Mr. Bekker writes αἰ and κάω. We conclude, therefore, that these are misprints. Also in τισσάρων, p. 9. 4. δισσαχῇ, p. 10. 24. πράσσειν, p. 102. 10. μελισσῶν, p. 107. 4. and ἐλάσσονος, p. 116. 8. the Attic form should be restored. We do not see why Mr. Bekker should sometimes write πλεῦμων and sometimes πνεύμων. In pp. 44, 45. running title, for B read Γ. and p. 70. 25. for ταχυτής read ταχύτης.

We will take this opportunity of offering a few corrections of some passages in the *Nicomachean Ethics* of Aristotle, which had escaped our notice in our articles on the edition of that treatise by Mr. Cardwell.

11. 6. 20. ὅλως γὰρ οὐθ' ὑπερβολῆς καὶ ἐλλείψεως μεσότης ἐστίν, οὐδὲ μεσότητος ὑπερβολὴ καὶ ἐλλείψις.

Read οὔτε μεσότητος.

111. 4. 5. καὶ διαφέρει πλεῖστον ἴσως ὁ σπουδαῖος τῷ τάλῃ ἐς ἐν ἐκάστοις ὁρᾶν, ὥσπερ κανὼν καὶ μέτρον αὐτῶν ὦν.

Read αὐτῶ ὦν, and compare iv. 8. 10. οἷον νόμος ὦν ἑαυτῶ.

iv. 1. 28. οὔτε γὰρ ἥδεται ἐφ' οἷς δεῖ οὔτε λυπεῖται, οὔτε ὥς δεῖ. Read οὐδὲ ὥς δεῖ.

v. 4. 9. ὥσπερ ἂν εἴ τις εἴποι δίκαιον.

Read ὥσπερ εἴ τις, and compare v. 8. 3. ὥσπερ εἴ τις λαβὼν τὴν χεῖρα αὐτοῦ τύποι ἕτερον.

v. 5. 16. ὅτι δὴ οὕτως ἡ ἀλλαγὴ ἦν, πρὶν τὸ νόμισμα ἦ, δῆλον.

Read πρὶν τὸ νόμισμα ἦν.

vi. 13. 7. δῆλον δὲ, καὶ εἰ μὴ πρακτικὴ ἦν, ὅτι ἔδει ἂν αὐτῆς: ib. 8. ἔτι ὅμοιον καὶ εἴ τις τὴν πολιτικὴν φαίη ἀρχεῖν τῶν θεῶν.

In both these passages we would read καὶ for καὶ.

Ib. 8. ἀλλὰ μὲν οὐδὲ κυρία γέ ἐστι τῆς σοφίας.

Read ἀλλὰ μὲν οὐδέ, and compare i. 6. 6. ἀλλὰ μὲν οὐδὲ τῷ αἰδῖον εἶναι. and for the use of γε vii. 2. 4. ἀλλὰ μὲν εἰ γε δόξα.

vii. 2. 6. ἀλλὰ μὲν δεῖ γε. &c. &c.

viii. 11. 3. οὕτω γὰρ ἂν καὶ ἡ φιλία.

We would read οὕτω γὰρ καὶ ἡ φιλία.

x. 9. 18. οὔτε—οὔτε—οὐδ' αὖ.

We believe that this use of the disjunctive οὐδέ, when the conjunctive οὔτε occurs previously in the sentence twice or more times, is defended by a sufficient number of examples to establish its propriety. Thus, in iii. 3. 11. οὔτε—οὔτε—οὔτε—οὐδέ. Isocrat. Panath. p. 287. A. οὔτε—οὔτε—οὔτε—οὐδέ—οὐδέ. Xenoph. Anab. vii. 6. 22. οὔτε—οὔτε—οὐδὲ μὲν. Plato de Rep. i. p. 347. B. οὔτε—οὔτε—οὐδ' αὖ. Id. iv. p. 426. B. οὔτε—οὔτε—οὔτε—οὐδ' αὖ—οὐδέ—οὐδέ. But we doubt whether οὐδέ can in any case follow *one* οὔτε. See Class. Journ. Part LXXVIII. p. 193. In Plato, Leg. viii. p. 840. B. quoted by Matthiæ Gr. Gr. § 609. οὔτε τινὸς πώποτε γυναικὸς ἤφατο οὐδ' αὖ παιδός, we would read οὔτινος.

G. C. L.

CLASSICAL AND PHILOLOGICAL EXTRACTS

From the Works of SAMUEL PARR, LL.D., Prebendary of St. Paul's, Curate of Hatton, &c.; with Memoirs of his Life and Writings, and a Selection from his Correspondence. By JOHN JOHNSTONE, M.D. Fellow of the Royal Society, and of the Royal College of Physicians of London, &c. In 8 vols. 8vo. London: Longman and Co.

No. III.—[Concluded from No. LXXIX.]

Dr. Parr to Dr. Huntingford, Bishop of Hereford.

My Lord,

Hatton, Oct. 24, 1813.

I thank you for the intelligence with which you have favored me about Bishop Hurd's edition of Addison's works; and sorry I am, for the sake of your Lordship and other scholars, that I had not an opportunity of granting, or offering to his executors, my copy of Addison's well-written, though little known, work in Latin prose. You shall regale yourself with it when you come to my parsonage. I cannot fix on any particular person as the writer of the epitaph on Addison. He certainly is a man of taste, and probably he is a man of learning. Some of the sentences run off harmoniously to the ear, and there is a fair surface of Latinity. But,

————— Ponere totum
Nescit.

The topics, though well chosen, are not quite so well arranged, and the Latinity in two or three places is vulnerable. I believe some Etonian to have been the author; and I am sure that, if his compositions were to be compared with other inscriptions in Westminster Abbey, rather than with the peculiar dignity of the subject, he, without much presumption, might have given up his name. Some of my pupils, when they heard it ascribed to me, had the good sense to acquit me; and when the Duke of Bedford first mentioned it to me as mine, in terms of high commendation, I declined the honor before I knew the contents. I will give your Lordship my reasons for my doubts about Bishop Hurd, and I premise that they amounted only to one suspicion opposed to another. There is in the south transept of Westminster Abbey an epitaph on Mr. Mason, written, as I believe, by his friend Bishop Hurd. It has the great merit of being free from all rhetorical flourishes, and the phraseology is on the whole perspicuous and correct. In the opening there is a little error in the collocation. There is what, I think, an ill-judged allusion to a well-known passage in Catullus, who writes,

Nam castum esse decet, pium poetam
Ipsum, versiculos nihil necesse est.

In the inscription we read—Poëta, si quis alius, castus, pius, cultus. Now, my Lord, it is no very great praise for an English divine not to

VOL. XL.

Cl. II.

NO. LXXX.

Q

have been otherwise than *castus et pius* in his poetry, and the commendation is certainly bestowed not on his morals, but his writings. Again, it is rather unlucky in a sanctuary to bring back to the memory of men the apology of a heathen poet for the licentiousness of his verses. Again, cultus referring to the taste of Mason, does not very naturally follow commendation on his moral poetry. I will not quarrel with cultus as an epithet which seldom or never occurs in prose, but will admit the authority of the following passage: "*Discentur numeri, culte Tibulle, tui.*" *Ov. Am.* 1. 15. 28.

My scribe wrote *Xenopho* as I dictated the word, and I would be understood so to approve of *Xenopho*, as not to disapprove of *Xenophon*. If you have, or at Winchester can find, the admirable treatise of H. Stephens, *De Abusu Linguae Graecae*, pray read the whole of the fourth chapter, where the rationale of Latin terminations in *on* and *o* is largely discussed. "*Apud Charisium certe legimus item Memno et Simo, non Memnon et Simon. Est tamen bis in hoc ipso nomine terminatione ista usus Maro, cogente etiam metri lege. At vero Antipho et Demipho, quæ apud eundem grammaticum inveniuntur, minus auri- bus nostris esse nova debent, vel ob talem Terentii usum. Apud eum enim Antipho et Demipho et Ctesipho (sicut Crito, Simo), non Antiphon et Demiphon et Ctesiphon legi, nemo est qui meminisse non possit. His autem simile esset Xenopho, sed nescio quomodo major quædam in hoc nomine esse videtur terminationis insolentia, et a qua aures magis abhorreant.*" p. 48. Bowyer, in a letter to Mr. R. Gale, adopts Markland's hypothesis on the formation of the imparasyllabic genitive, and writes thus: "*For σωμα they said σωματς, σωματος as γαλακτς, γαλακτος τυφαντς, τυφαντος Πλατωνς, Πλατωνος Ξενοφαντς, Ξενοφαντος.* On this supposition, I think, we may form a rule, which ought to determine what Greek proper names should now be terminated in *o*, what in *on*, in Latin; viz. those which make *οντες* in the genitive should have *on* in the nominative; those in *ωνος* should be *o* in the nominative, preserving thus the vestigia of their pristine state, as Plato, Platonis; Solo, Solonis; but Xenophon, Xenophontis; Ctesiphon, Ctesiphontis. Which the learned Dr. Taylor, Chancellor of Lincoln, writes without any discrimination in his accurate editions of Lysias and Demosthenes, &c. Plato, Solo, Xenopho, Ctesipho."—Bowyer's *Miscellaneous Tracts*, p. 143.

Now, my Lord, the subject seems to have been much controverted among Roman critics; and they, who were advocates for uniformity and independence in the Latin language, contended for the termination in *o*. You shall have a notable passage from Quintilian, where he speaks of the "*grammaticum veterum amatorem, qui neget quidquam ex Latina ratione mutandum. Quin etiam laudat virtutem eorum, qui potentiorum facere linguam Latinam studebant, nec alienis egere institutis fatebantur; inde Castorem, media syllaba producta, pronuntiarunt; quia hoc omnibus nostris nominibus accidebat quorum prima positio in eadem, quas Castor, literas exit; et ut Palæmo, sicut Plato (nam sic eum Cicero quoque appellat) [dicerentur] retinuerunt; quia Latinum quod *o* et *n* literis finiretur, non reperiebant.*" *Lib. i. cap. 5.* Formerly, when I knew more and cared more about these things than I do now, I made up my mind thus. Whosoever the termination in Greek is *ων*, *ωνος*, there I would invariably retain the termination *o*, and therefore I would always say Plato; and I commend scholars for saying Dio Cassius, though I remember that formerly they

did not hesitate to call him Dion. But when the termination is *ων, ωντος*, I dare not contend for the same uniformity. In the speeches De Corona, we find invariably *Κτησιφώντος*, and yet in Terence we find among the dramatis personæ, Ctesipho. So *Αντιφών, Αντιφώντος*, does not hinder us from saying Antipho. Thus Bowyer's rule about *ων, ωντος*, is not conclusive, and leaves us to the choice of *ου* or *ο* in Latin, and perhaps that choice will often be regulated by the ear, or custom; and, in truth, either may be used without impropriety. Yet, as I said, the rule for *ων, ωντος*, compels us to use *ο* only, unless we be writing verse; and in verse I hold that Platon and Xenophon, however unusual, would be justifiable. When the question is transferred from proper names to appellatives, we find the predominant power of the Latin termination *ο* not only retained in the nominative, but extending even to the oblique cases. Thus *λεων, λεοντος*, gives in Latin, *leo, leonis*; and thus *δρακων, δρακοντος*, gives *draco, draconis*. But further, the most striking instance that I know among the latter writers of the right they took to employ the Latin termination *ο*, is in the Achilleid of Statius, book i. v. 553.

Conclamant Danai, stimulatque Agamemno volentes.

Our friend Dr. Gabell may tell his boys of the fact, but must not allow them to imitate; and so much for the termination in *ο*. You see, my Lord, that some of the sturdy critical antiquaries went a little further; and because *quæstor* and *prætor* made *quæstoris* and *prætoris*, they forsooth would have had any Greek word in *ωρ* making *ωρος* become in Latin *or, oris*, with the penultimate of the genitive long. You and I shall observe, but not imitate. On the fact, noticed as it is by Varro de Lingua Latina, we can have no doubt. "Secundum illorum rationem debemus," says Varro, "*secundis syllabis longis* dicere Hectorem, Nestorem. Est enim ut Quæstor, Prætor, Nestor, Hector." Lib. vii. True, say I, this was the very old practice, and it may be illustrated by two lines from Ennius, the first of which is quoted by Varro himself in libro ii.

Hectoris natum de mæro jactarier.

You will find this line in page 239 of the edition of Hesselius. You will also find it immediately preceded by another line, where the termination Hectorem is right, but the metrical position is wrong,

Curru Hectorem quadrijugo raptarier.

So the line is printed in Hesselius and in Maittaire's *Corpus Poetarum*, and in my copy of Maittaire I have had occasion to correct many of these metrical errors. The line, as it has just now been given, was made so by Ursinus, and then quoted by him to prove that the second syllable in quadrijugo is long before *jod*. No, say I, and no said Gerard Vossius, whose words you shall have. "Non cogitavit vir doctissimus veteres secundam in Hectoris, et similibus produxisse, quomodo idem Ennius alibi ait,

Hectoris natum de mæro jactarier.

Alioqui, puto, vidisset, versu secundo, trajectis primis verbis, legi debere,

Hectorem curru quadrijugo jactarier."

De Arte Grammat. lib. i. c. 22. In sapphics and iambics I should write indifferently Hectorem et Hectora. But I should not venture to lengthen the penultimate, unless I wished to tease some fastidious

hypercritic who would deny the existence of any instance. Vossius is right about his *jod*. But I shall amuse you and Dr. Gabell by a notable anomaly in Lucilius,

Et Musconis manu perscribere possit Ajacem.—Lib. xxx.

[Vol. vii. p. 622.]

S. PARR.

Dr. Parr to Rev. Dr. Routh.

Dear Mr. President,

1805.

I have twice read very attentively the additamentum. I approve of all the conjectural emendations, and of all your critical remarks. In one or two instances I hesitate a little about the Latinity. Can you say *nemo mei fastidiverat*? *κατα* with a genitive generally means *contra*. But I have seen instances where it does not, and where it has the power of *de*, and *quod attinet ad*. In the Index to Polybius I find *κατα παντων εμπορων*, *de mercatoribus*, and *κατα παντων Πελοποννησιων*, *de omnibus Peloponnesiis*. In the Index to Xenopho we have *κατα παντων Περσων*, *de omnibus Persis*. Verse 15. cap. 15. Epist. 1st of the Corinthians, *εμαρτυρησαμεν κατα του Θεου*, where Hutcheson explains it by *de*. But I have another solution still, so as to exclude the sense of *contra*. The best account is by Reiske, in his Index to Demosthenes. *Κατα cum genitivo universe, de sive ad laudem rei, sive ad criminationem, δ και μεγιστον εστι καθ' υμων εγκωμιον*, *id est*, in respect to us. Yet I cannot think that Dionysius, if he wrote a book, meant to write concerning or about Origen.

The *nisi quod in calce*, &c. is rather awkward after the preceding sentence, but it is intelligible and not improper. Is *referendum est* quite right? Every moment I look at your paper, I am charmed with your accuracy. Your *utcumque* I should alter into *optime*. Where one sentence begins with *dubium videtur*, and the next begins *nec tamen adduci possum*, perhaps I should have written *possim*. Should it not be *sed auctor exstat*, not *exstans*? Pray reconsider this, and yet it is of little consequence, nor will be perceived, I suppose, by the generality of your readers. To me, *sumpta est sed auctor exstans*, is not quite so clear as *auctor exstat*.

S. PARR.

[Vol. vii. p. 663.]

Dear Mr. President,

March 8, 1816.

You received the first part of the Prolegomena to Harry Stephens's Thesaurus? Pray examine it carefully, for nothing was done in it without suggestion or approbation from myself, and my library, ransacked by Barker, supplied nearly, though not quite all, the curious matter. There will be, in a few months, a second part. The tumultuous state of the continent has retarded the arrival of some contributions from foreigners. The words and the interpretations to be added in the Lexicon will be very numerous and very useful. Barker wrote the preface, which you will see, in four pages. I did not quite understand it. I corrected part, but my corrections could not be read. Barker properly came hither, and improperly gave me only seven hours and a half to do that which required seven days. But Valpy was determined to have the book out by the 1st of March; and printers have neither the perspicacity nor the prudence of critics. However, with two exceptions, even now the Latinity is right, and I have dispersed much misty matter.

S. PARR.

[Vol. vii. p. 670.]

W. Hamilton Esq. to Dr. Parr.

Dear Doctor,

Foreign Office, Jan. 17, 1822.

We are all, I see, much and deservedly puzzled by this word *επιβλεπειν*, or *εν*, or *ων*. It is evident, from your showing, that it cannot mean *intidere*, whether the *in* be negative or intensitive; and I am quite of your opinion, that the passage would be better without the line: but, as in my confined reading I see that the real lovers of Greek literature are very chary of expunging lines which are found in all Mss., will you allow me to propose the reading of *ὀποβλεπειν*? which, there can be no doubt, does mean *limis oculis inspicere*, or *invidere*. The sense will then be the same as Coray erroneously gives to *επιβλεπειν*, and may be supported by the true reading of the passage quoted from Cicero. How far, even then, you will allow the *ὅστις* to follow *ὅς*, I do not know, and must beg you to decide; as well as the case, in which the object to the verb will be most correctly put. The *τον δ' ἀρ ὀποδρα ἰδων*, offers nearly a similar meaning.

Many thanks, my dear Doctor, for your instruction on the use of the word *salus*. The *salus publica* on the coins, is manifestly a personification; and so, in many other instances, you have quoted. But what are we to say to the "*ad salutem*" in the speech of the Obstetrix, after quitting the house of the lying-in lady in the *Andria*? Perhaps *salus*, if taken as an appellative, may mean what we call *recovery*. In Cato R. R. (as I see in Facciolati) *salus* and *valetudo* are joined together as the object of a prayer to Mars. *Salus* and *incolumitas* in one of Cicero's familiar epistles. *Salus* and *lux* in the Oration *pro Domo*. The term too is used frequently, as we apply the expression of sending compliments, or bidding "farewell."

You will forgive me, if I prefer the scolion of Simonides to the distich of Philemon on the four constituents of happiness; and particularly for the features of *ἀδολως* and *φιλων*.

Ἵγμαινειν μεν αριστον ανδρι δυνατω,
 Δευτερον δε φυν καλον γεγενσθαι,
 Πλουτεειν δ' αδολως τριτον· κ' επειτα
 Τεταρτον μετα των φιλων συνηβαν.

I have but one word more to add on this first of the needfuls, which is, that since you called me *μαγαμονα συμκοτα*, and told me what sort of affection you had for *that* sect of philosophers, I have taken my share of the generous grape, though I am still Stoic enough to confine the more solid portion of my sustenance *siliquis grandique polentæ*.

[Vol. viii. p. 36.]

W. R. HAMILTON.

Uvedale Price, Esq. to Dr. Parr.

Dear Sir,

Foxley, Feb. 9, 1824.

Atilius Fortunatus is very mild in calling hexameters, all spondees, "*parum teretes et sonoros*;" they drag on as heavily as one of the old lumbering coaches and six up a sandy hill; or, as La Fontaine has well expressed it, the dead weight being at the end of the line, "*six forts chevaux tiroient un coche*." Knight, as I dare say you must have observed, has given a dactyl to the line in the *Iliad*, by dividing the *η* into *εε*, *Πατροκλεος δειλοιο*, and one to that in the *Odyssey* by so very slight and obvious an alteration, that of *τη δ' εν* to *τη δ' ενι Μεσσηνη*: the wonder is how it ever came to be written otherwise. I am very much for bestowing a dactyl on all such lines whenever it can be done without impropriety, as I think it ought in the line from Catullus, and merely

by reading "*neque*" instead of "*non conarere*." In Gesner's edition of Baxter's Horace, I observed that *nec* is in the text, instead of the more common reading of "*neu* Babylonios tentaris," and the cases run alike. The old Ennian verse, which I had not seen for a long while, does not admit a dactyl quite so readily, and the father of Latin heroic poetry might be left in quiet possession of his old-fashioned coach, with six Suffolk punches. I could wish, however, to give him one horse of a lighter and more active kind. This might possibly be done (for to you I of course speak quite under correction) by the same method that Knight has taken with Πατροκλέεος. I believe that in the age of Ennius the Romans marked a long vowel by two of them, as *Albaai longaaî*: you probably can tell whether it is positively known that they then *always* pronounced both words as molossi: if nothing positive be known, they may perhaps, in the first of the two words, for the sake of a dactyl, have separated the two vowels to the ear as well as to the eye, making it a choriambus, *âlbââî lîngââî*. This Ennian line, both with and without the proposed dactyl, furnishes a very good illustration of what I ventured to show you at Guy's Cliff, on the *ictus metricus*, and on the effect it would have, if observed, in correcting the principal errors and vices of our pronunciation; as we pronounce the line in question, the *ictus* (any thing but *metricus*) is laid in the following manner:

Olli respondit rex Albaai longaaî,

by means of which we give only five feet to the hexameter, and end the line, which, if heavy, ought at least to be grave and dignified, with a jingling chime of two amphibrachs, *âlbââî lîngââî*. Now with the *ictus* on all the proper syllables,

Olli respondit rex Albaai longaaî,

we MUST give the six legitimate feet, must have a *cæsura* of its due length at the proper place, and there can no longer be any jingling chime at the end; and if, from our perverse and inveterate habits, we choose to shorten the long syllables on which the *ictus* does *not* fall, as *respôndit âlbââî*, still a great advantage would be gained by having the long finals (especially at the *cæsura*) pronounced long, and by exchanging the jiggling amphibrach for the dignified amphimacer. If the dactyl be admitted, the *ictus* on the proper syllables secures the right pronunciation of the choriambus, both in the Greek and the Latin verse, Πατροκλέεος, and

Olli respondit rex Albaai longaaî,

which then would acquire flow and harmony without losing dignity; but in our system we are obliged to make all finals short, and therefore must pronounce as well as we can, Πατροκλέεος, *rex âlbââî*, to the total destruction, in so very narrow a compass, of quantity, metre, rhyme, euphony, and articulation.

All that has just been said respecting the *ictus*, and its use in the recitation of hexameters, had but very recently occurred to me, when I ventured to show you at Guy's Cliff a page or two I had written on the subject; you had but little time for reading them, and none for giving me your opinion on any particular point; I therefore felt very desirous to recall the subject to your recollection, and to lay it more fully before you, in hopes of having my notions either confirmed or corrected by your judgment. Here, then, at last comes my interpolation, mixed with the genuine lines, the dross and the ore together. I shall begin a little earlier than was necessary, for the sake of bringing in a justly

celebrated line, on which also I shall have a remark or two to offer: I will only add, in the Italian phrase, *compatisca*.

Ιχ'νια τυπτε ποδεσσι παρος κόνιν ἀμφιχυθῆναι, &c.

As the sense of my Greek may not be very clear, I will put down in English what I meant to express, and in part to suggest. My supposition is, that when Ajax falls, Ulysses, who was close behind, whipt round him to the *right*, where it may be supposed the ground was pretty clear from the dung, or, if not, that his guardian deity, "*ἐπιρροθος ἦλθε ποδῶν*," so he got in first; that on the *left* of Ajax, it may again be supposed, the ground was covered with dung and blood, and that Antilochus, who was on that side, seeing from what had happened the danger of slipping, checked his speed; at which moment Ajax sprang up, darted forward, and came in second. All this, with very little Greek, and as little practice in Greek hexameters, I have been trying to make out, and again repeat *compatisca*.

I have another explanation to make of a different kind, which I foresee will be of some length; but I am so deep in sin that I am grown quite hardened: it relates to a little mark I have placed on the last syllable of some of the pyrrhics. We uniformly lay our accent on the first, as indeed in all dissyllables, and thence spoil many a dactyl, and often where the dactylic rhythm has its most striking effect, as in the first line of the quotation, which I shall now mark with *our* accents as we always lay them.

Ιχ'νια τυπ'τε ποδεσ'σι, πα'ρος κόνιν ἀμ'φιχυθ'ναι.

As long as our accent is on the long syllables, and on them only, the dactylic rhythm, so well suited to the occasion, springs forward without a check, but at once breaks down where it is on two short ones, *πα'ρος κόνιν*. Now, though either the *ictus* or our accent would equally secure the quantity of the iambus, *πα'ρος*, yet there is nothing to secure the omission of our accent on *both* the syllables of the pyrrhic, without which omission it cannot have its true sound, or form a dactyl with the last syllable of *πα'ρος*. The fact is (at least after much reflection, and much discussion and amicable controversy on the point, I am convinced of it), that we English never give to any dissyllable, either in our own or the ancient languages, the sound which a pyrrhic ought to have; and for the obvious reason, that we always lay an accent, which gives length, either on the first or the last; it is therefore a sound, as far as the detached foot is concerned, totally unknown to us, as likewise, I believe, to the Italians, and for the same reason. But, though no single detached dissyllable can be produced as a proper standard, yet many of them become such when joined in composition with a preceding long syllable, and thence forming the end of a dactyl. Thus, for instance, *colōr* is, with our accent *colōr*, as much a trochee as *sōlor*, or, I might add, *sōlans* with the same accent: were it to be laid, where we never lay it on any Latin word, on the last, *colōr*, it would be an iambus, both equally distant from the pyrrhic; but if you pronounce the compound *dis'color* in the usual manner, and then the last two syllables without the *dis*, exactly as you did with it, you will have a sound or cadence, neither that of a trochee nor an iambus, but formed by the unaccented or short syllable of each, *colōr*. The mark is meant as a warning, and a very necessary one, that we are not to lay the accent where we are used to lay it, on the first, but to pass quickly over it to the last, just touch on *that*, and quit it instantly. This mode of pronouncing the

pyrrhic gives what is so much wanting, a distinct and appropriate cadence to a distinct foot, and one which accords with and displays its peculiar characteristic, that of lightness; the lightness of the most volatile part of the element, from which it is named: it is the way, if my notions be just, in which the pyrrhic ought always to be pronounced, either when sounded separately as a detached word, which the sense sometimes requires, or when it forms the end of a dactyl; in which last case I should join it to the preceding word, nearly as if they formed a single one, as *παρὸς-κονιν, τελεόν-δρομον*. In such cases, however, I believe in all, the syllables may be divided and arranged; similar quantities should produce a similar rhythm or cadence, certainly not one of a totally dissimilar kind; but we are creatures, nay, slaves of habit. We should start at hearing the compound pronounced *περίδρομος*, yet patiently hear it so pronounced if the two words happen to be separate, as if *περί δρόμος*, or *τέλεον δρόμον*, were less opposed to every just idea of quantity, metre, and rhythm!

U. PRICE.

[Vol. viii. p. 114.]

Dr. Parr's Letter to Mr. Berry, on the Plan of Teaching.

Dear Mr. Berry,

Dec. 19, 1819.

When they have made real advances in Greek prose, read over with them the whole of Vigerus, with every note of Hoozeveen and Herman, and with the notes also of Zeunius, as contained in the editions above mentioned. Mr. Berry, what I now recommend, is really one of the most useful parts of education. You should make them read Vigerus in this way twice every year for five or six or seven years. Pray mind my detail. Moreover, to increase the stock of phraseology, let them read a good deal of Lucian, and make them consult their Vigerus.

Moreover, you must get two other auxiliary books, Heineccius de Fundamentis Styli Latini (or, I rather think, Styli Cultioris), with the notes of Nicles (it is a large duodecimo), and Scheller de Stylo bene Latino. Grammatical accuracy and good taste will be the result of careful, continued, continued, continued perusal of these two books. Get them, study them; make your boys study them some years hence. Mr. Berry, these works of Heineccius and Scheller are inexhaustible treasures of Latin learning.

There is another work which your boys, when they are seventeen or eighteen, should read. I mean Lambert Bos on the Greek Ellipsis. Get the best edition, and with it get Palairret on the Latin Ellipsis. You should also buy the last edition of Maittaire on the Greek Dialects; and if your boys follow the advice I am giving, they will turn Maittaire's book to very good account when they are twenty-one or twenty-two years old.

I have only to speak on one more subject, and I speak feelingly. If you wish your boys to be good theologians, make them good biblical grammarians. There is not much critical information, and there is far too much doctrinal trash, in Hardy's Greek Testament. Buy for your boys the useful book which Mr. Valpy has published on the New Testament. He is the master of Norwich school. The philological parts of it are very useful, and your boys will have pleasure in reading them; and pray let Blackwall accompany their first studies in this way, while they are reading Valpy's and Bowyer's Testaments.

[Vol. viii. p. 483.]

S. PARR.

ON THE SUBJUNCTIVE MOOD.

Letter from Dr. Parr to Professor Pillans.

Our grammars speak of words, which indefinite posita subjunctivum postulant. But they give very scanty information for the guidance of boys. We have no evolution of the principle, and I hardly know any teacher who understands it. My way of stating it to my boys was this: Qualis, quotus, quantus, quis, quam, with an adjective, as magnus or parvus, ut in the sense of quomodo or quemadmodum, may be used interrogatively; and when the interrogation is real and unqualified, the verb must be in the indicative, and that is only one enunciation, Quis est vir iste? Qualis est Scipio? Quantus fuit Alexander? Quam magnus fuit orator Cicero? &c. But all these words may be used indefinitely; and then one part of the enunciation depends on the other, and the subjunctive mood is employed at the close. The preceding word may be a verb, as Scio qualis fuerit Cicero. Nescio quam magnus orator fuerit. Or it may be an adjective, as nescius, ignarus; and in either of these cases we must have the subjunctive. If there be a verb, then there may be only one enunciation, Nescio qualis fuerit Cicero. If there be a participle, or an adjective, then there must be two parts in the enunciation, as Incertus quid agam for one part, and huc venio for another; Certior factus quid agere debeam for one part, ad te veni for the other. The rule applies to quam joined with an adjective, and to ut in the sense of quomodo or quemadmodum, followed by a verb; and great care should be taken by a teacher, when it is so used, not to let his boys render it by the word that, when it ought to be rendered ut, how. My meaning will be clear by instances.

Namque canebat uti magnum per inane coacta
Semina, terrarumque, animæque, marisque fuissent,
Et liquidi simul ignis: ut his exordia primis
Omnia, et ipse tener mundi concreverit orbis.

Virg. Eclog. vi. v. 31.

Mr. Pillans will have no difficulty in adjusting utrum and an to the rule, and in adjusting ne with an or necne. Utrum interrogative: utrum hoc fecit Cicero, an Catilina? Utrum hoc Cicero fecerit, an Catilina, nemini dubium esse potest. Tunc id fecisti, an alius? Tunc id feceris, an alius, nemini dubium esse potest. Cicero hoc fecit, necne? Cicero hoc fecerit, necne, nemini dubium esse potest. And pray observe that, as only the article necne is expressed, another participle, such as num, must be previously understood. Again, pray take notice, that utrum is frequently understood as the first part of the sentence.

Ne perconteris, fundus meus, optime Quincti,
Arvo pascat herum, an baccis opulentet olivæ.

Hor. lib. i. ep. 16.

Here you must supply utrum before pascat.

Cum tu inter scabiem tautam et contagia lucri
Nil parvum sapias, et adhuc sublimia cures;—
Quæ mare compescant causæ; quid temperet annus;
Stellæ sponte sua, jussane, vagentur et errent;
Quid premat obscurum Lunæ, quid proferat orbem;
Quid velit et possit rerum concordia discors:
Empedocles, an Stertinius deliret acumen.

Hor. lib. i. ep. 12.

Here you see *cures* precedes several indefinite words followed by a subjunctive. Before Empedocles we must understand *utrum*; and let me, in transitu, remind and inform you, that *Stertinius*, which occurs in the common editions, is wrong; for no poets before the Augustan age, and in the Augustan age none before Ovid, used the genitive *ii* from nominatives in *ius* or *ium*. Thus *Mercuri*, not *Mercurii*; *consili*, not *consilii*; and this was a notable discovery of Dr. Bentley. Mr. Pillans, I must stop a little to clear up a passage which, in my hearing, has been once or twice alleged about an:

Debes hoc etiam rescribere, si tibi curæ,
Quantæ conveniat, Munatius: an male sarta
Gratia nequicquam coit, et rescinditur.—Lib. i. epist. iii. v. 30.

The verb which should follow *si* is omitted; that verb is *sit*. The construction is, *debes rescribere, si Munatius tibi curæ sit*; and *si*, thus indefinite, means whether, as thus:

Quæ si sit Danaïs reddenda, vel Hectora fratrem,
Vel cum Deiphobo Polydamanta roga.—Ovid.

But the power of *rescribere* goes no further. We have a colon or full stop at *Munatius*, and then begins a new sentence in an interrogative form, *an gratia male sarta coit*? This I mention, because I have known persons, who supposed *rescribere* to act onwards, and an to be subjoined to it with *coit* in the indicative; but this is grossly erroneous. I shall now go to Mr. Carson's useful book.

Mr. Carson has done well, in his remarks on *est qui* and *sunt qui*, followed by subjunctives, and he will be glad to find that his judgment is confirmed by Scheller in *Præcepta Styli bene Latini*; and as you may not have the book, I will give Scheller's words: "*Qui, quæ, quod, de quo*, in libellis grammaticis, vulgo parum accurate traditur, et cujus tamen usus in primis ob brevitatem commendandus est, sæpissime conjunctivum postulat post *esse, reperiri, inveniri*, et similia, si hæc verba prædicati personam induunt; atque ita *qui* cum sua enuntiatione subjecti vim habet; videlicet, *Est qui dicat, maledicit. Sunt qui dicant, narrent, dixerint, &c. Male dicunt, narrent, dixerunt. Fuerunt qui dicerent; erunt qui dicant; reperti sunt qui confirmarent, &c. Male dixerunt, dicunt, confirmarunt. Sic Inveniuntur, reperiuntur qui dicant; inventi, reperti, sunt qui dicerent.*"—Scheller, p. 161.

I pass an unequivocal and unqualified interdict in prose against the use of *est qui*, or *sunt qui*, with an indicative; but I find that the poets are not quite uniform. In the very first ode of Horace,

Sunt quos curriculo pulverem Olympicum
Collegisse juvat.
Est qui nec veteris pocula Massici,
Nec partem solido demers de die,
Spernit.

All the *Mss.* give *juvat* and *spernit*, and the reading must not be disturbed; and yet the propositions are general, and do not refer definitively to any particular person. Pray attend to the following note from Bentley:

"(Sunt quibus in satira *videar*.) Dimidia fere codicum pars *videor*, altera *videar*. Utrumque probum; ut Carm. i. 7:

Sunt quibus unum opus est intactæ Palladis urbem —

et Carm. i. 1 :

Sunt quos curriculo pulverem Olympicum
Collegisse juvat.

et

Quod sunt, quos genus hoc minime juvat.—Serm. i. 4, 24.

Seneca, Controv. 16. 'Sunt qui castra timeant; sunt qui cicatricibus gaudent.' Et alii passim. Quare *videar*, quod hactenus editores occupavit, possessione sua depellere et iniquum foret et inutile."

The metre will not allow us to say opus sit, though in all the other poetical instances the metre does allow us to use the indicative or subjunctive, promit, promat, moratur, moretur, &c. I shall now establish my position, that the poets do not uniformly keep the rule.

The examples will now be produced, and it will be found that they are poetical;

O Romule, Romule, dic O,
Qualem te patriai custodem Di genuerunt.—Ennii Annales, lib. ii.

Genuerunt according to the rule would be genuerint.

Misimus et Sparten. Sparte quoque nescia veri,
Quas habitas terras, aut ubi lentus abes.

Ovid. Epist. Penel. Ulyss. v. 65.

The punctuation depends merely on a conjecture of Burman. But such interrogation would be very abrupt and inelegant. The sentence is continued throughout the two lines in almost all editions, and then we must read habites and agas. I produce these two lines because they may offer exceptions to the general rule, and such they would be if the common reading were followed. But the common reading is wrong, and the note of Heinsius is perfectly right. *Lentus agas* in Chartaceo Scriverii, quod placet præ vulgato, si *habites* quoque repnatur, ut in uno Mediceo extat. Vulgata scriptura minus Latina est.

Quis justius induit arma
Scire nefas.—Lucan, lib. i. v. 126.

This I consider is the true reading; there is room, indeed, for evasion, by putting a mark of interrogation at arma. But there is another passage in Lucan, which plainly shows that he did not adhere strictly to the rule.

Quære quid est virtus, et posce exemplar honesti.

Lucan, lib. ix. v. 563.

I ought to notice that Burman states, on the first cited passage from Lucan, a conjectural reading, induat for induit, and a conjectural punctuation which puts an interrogative at arma. I agree with Burman in rejecting both. I hold that Lucan has in two instances deviated from the common rule. But let us hear what Burman says: "Nunquam potui mihi persuadere, poetâs ita servire ludimagistrorum canonibus, ut non sæpius hoc obsequium librariis, quam ipsis scriptoribus sit adtribuendum." The poets, I not only grant but contend, did in some instances neglect the rule; and I shall produce all the instances in which this neglect appears in hexameters and pentameters.

He quotes from Lucan, lib. viii. v. 644 :

Nescis, crudelis, ubi ipsa
Viscera sunt Magni.

But *sint* is the true reading, and is properly adopted by Oudendorp, who notices, but does not admit, the various lection of *sunt* in the edition of Hortensius. Burman thinks that the prose writers neglected the rule; but he is mistaken, and his reading of Cicero in *Orat. pro Murena* of *Nescio quo pacto hoc fit* is not to the purpose; for the construction is, *Hoc fit, nescio quo pacto*. And I shall have occasion to resume this observation, when I come to the comic writers. Burman has accumulated instances, *nescio quid, adde quod, &c.* but they are nothing to the purpose. I am fixedly of opinion, that the comic writers frequently neglect the rule, and I admit all the instances which Burman has quoted from Terence. I shall produce three myself, and I shall add several from Plautus. But I must take notice, that the instances in Burman's note, where an precedes an indicative, are beside the purpose; and I shall also have occasion to notice a great peculiarity in the Latin poets, where *video* precedes. *Haud scio an, nescio an*, are phrases sui generis, but followed by a subjunctive: more of this by and by. I must here state what is said by Vossius, who, together with Burman, admits what I deny, that in prose the rule is neglected; and who maintains with Burman, what I admit, that the comic writers do not uniformly observe the rule. Vossius, *De Constructione*, cap. 62, writes thus: "*Volunt particulæ interrogandi, si interrogative sumantur, indicativo jungi; si indefinite, subjunctivo: itaque dici, Ubi degit? Dic, ubi degat. Quo it? Scio quo eat. Unde venit? Nescio unde veniat. Cur negas? Video cur neges. Verum hoc perpetuum non est.*" From Plautus he quotes the following instances, every one of which must be admitted:

Scio quid ago. P. Et, pol! quid metuo.

Bacch. act. i. sc. 1.

Idem, Aulul. Act. ii.

Verba ne facias, soror,

Scio quid dictura es, hanc esse pauperem:

Hæc pauper placet.

Et eadem, Aulul. Act. i.

Neu persentiscit, aurum ubi est absconditum.

All these are real exceptions. But Vossius unaccountably quotes a passage, which, instead of being an exception to the general rule, is an instance of it:

Nimis hercle in ortus abeo, si quid agam, scio.

Idem in Aulularia.

The passage which Vossius quotes next from the *Aulularia* is nothing to the purpose.

Vossius goes on to Cicero; and I maintain that the readings which he produces, in every passage, are incorrect. *Putas* should be *putes*, *est* should be *sit*, *habet* should be *habeat*, even though *video* precedes; for with *video* the prose writers do not take the same liberties as the poets do. *Faciendum* est should be *faciendum sit*, *ignoro*. I wish Mr. Pillans and his excellent undermaster to read both what is written by Burman and by Vossius: but I oppose both. I say broadly that in Cicero there is no one exception to the rule. I shall now adduce from the Roman poets other passages in which the rule is entirely neglected.

Nec tibi quid liceat, sed quid fecisse decebit.

Claudian de Quart. Consul. Honor. v. 267.

There is an instance in the Epigrams ascribed to Claudian :

Heu ! miser ignorans quam grave crimen erat !

Deprecatio ad Alethium.

On which Burman says in the note, " Indicativus modus, ut hic in verbo *erat*, etiam optima ætate invenitur." Vid. id. viii. 267.

These words, optima ætate, must be understood with many restrictions, for Catullus furnishes one example only ; but Lucretius, Horace, Virgil, Ovid, and Tibullus, do not furnish any exception to the general rule. If we consider the use of *video* as a peculiarity, is there no writer, then, optima ætatis, in whose works an exception can be found ? Yes, there is one writer, and but one, Propertius. In that one writer the exceptions we find in two passages ; and it deserves particularly to be remarked, that in both these passages the indicative mood and the subjunctive mood follow an indefinite word :

Aspice quid donis Eriphyla invenit amaris ;

Arserit et quantis nupta Creusa malis.

Propert. lib. ii. eleg. xiii. v. 29.

Here we have *invenit* and *arserit* in the same sentence after *aspice quid*.

Non rursus licet Ætoli referas Acheloi,

Fluxerit ut magno fractus amore liquor ;

Atque etiam ut Phrygio fallax Mæandria campo

Errat, et ipsa suas decipit unda vias ;

Qualis et Adrasti fuerit vocalis Arion,

Tristis ad Archemori funera victor equus.

Here we have *referas ut*, with the power of *quemadmodum*, and *fluxerit*, and *referas ut errat*, and *referas ut decipit*, and *referas qualis fuerit*. There are no more instances in Propertius. I come next to Persius, from whom I shall quote two passages ; and in one of them, as in Propertius, we shall find both the indicative and the subjunctive ;

Discite,¹ O miseri, et causas cognoscite rerum,

Quid sumus, et quidnam victuri gignimur : ordo

Quis datus ; aut metæ quam mollis flexus, ut undæ :

Quis modus argento : quid fas optare : quid asper

Utile nummus habet : patriæ carisque propinquis,

Quantum elargire deceat : quem te Deus esse

Jussit, et humana qua parte locatus es in re.

Here we have *discite* followed by *quid sumus*, *quidnam victuri gignimur*, *quid nummus habet*, *quantum deceat*, *quem jussit*, and *qua parte locatus es*.

Persius seems to follow the rule or neglect it, as the metre required.

The second instance from Persius is this,

Hic ego centenas ausim deposcere voces,

Ut, quantum mihi te sinuoso in pectore fixi,

Voce traham pura.—Ibid. Sat. v. 26.

If the rule were here followed, *fixi* would be *fixerim*. Burman, in

¹ Some editions have *disciteque*, and *et unde*. Perhaps *quare agite*, for *discite*, would be too bold a conjecture.—Ed.

his note on his first passage from Lucan, quotes from the *Ætna* of Severus the following line,

Scire quid occulto naturæ terra coërcet.

I don't mean to dispute the reading, but I look on the work itself as having no authority. As Burman refers somewhat triumphantly to Wopkins, I will take some notice of the passage. In chap. 6th, book the 2nd of Cicero de Natura Deorum, we have these words: "Animam denique illam spirabilem, si quis quærat, unde habemus, apparet," &c. Here Davis, who was deeply read in Cicero, says, "Latinitas flagitat ut legatur *habeamus*." But, "Grammaticam," says Wopkins, "sive rigidas grammaticorum vix ulla cum exceptione regulas hoc flagitare, concedo: an vero Latinitas flagitare, hoc quidem haud ita constat, quin rationem dubitandi exhibeat, quæ observavit Vechnerus Hellen. lib. ii. cap. 36. Adde Corn. Ser. in *Ætna*, v. 274.

Scire quid occulto naturæ terra coërcet.

Sic sæpius poëtæ."—See Wopkins, *Lectionis Tullianæ* lib. ii. cap. v. p. 144.

Our critic, instead of very often, ought to have said sometimes. Wopkins endeavors to support his opinions by instances taken from Seneca, Minucius Felix, Lactantius, and even Sallust. But not one of his readings is correct. I shall content myself with rectifying the passage which he quotes from Sallust. Qui si reputaverint, et quibus ego temporibus magistratus adeptus sum, et quales viri idem assequi nequiverint.—Bell. Jugur. cap. 4.

It is quite incredible that Sallust in the same instance should write nequiverint and adeptus sum. Cortius is more exact and more minute than any other critic in his remarks on the phraseology of Sallust, and he very properly reads *sim*, and not *sum* with adeptus.

Let me now recapitulate. We have indisputable exceptions to the rule, as follows—one in Ennius, two in Claudian, two in Lucan, two passages in Propertius, and two passages in Persius, and here we must stop. For Lucretius, Virgil, Horace, Ovid, Tibullus, Juvenal, Silius Italicus, and Valerius Flaccus, supply no instances. There is in Horace a seeming exception, and it is only a seeming one:

Disce docendus adhuc quæ censet amicus.

But quæ here is not from quis, quæ, quid, but from qui, quæ, quod; and the construction is Disce docendus ea quæ censet amicus.

I ought to notice what would be an additional exception, if the passage were genuine, but it is not. In the first book of the Fables of Phædrus, and in fable 14th, are these words,

Hac re probatur quantum ingenium valet
Virtuti et semper prævalet sapientia.

Here the rule would require valeat, and prævaleat. But let us hear Bentley in his note: "Versus spurii: nec numeris probis, nec oratione Latina, nec sententia quicquam ad fabulam pertinente. Quid quod επιμυθιον in principio fabulæ hic veniat, nec unquam geminetur?" I said that with video there was often a peculiarity of construction; and the seeming impropriety of an indicative, where we should expect a subjunctive, is removed by making the construction interrogative:

—Nonne vides, croceos ut Timolus odores,
India mittit ebur? Virg. Georg. i. v. 56.

Ut here has the power of *quomodo*. We put an interrogative at *vides*, and another at *odores*.

Again, in *Æneid*. ix. verse 269, we read,

Vidisti quo Turnus equo, quibus ibat in armis
Aureus.

Here *ibat* should be in the subjunctive after *quo* and *vidisti*. But we ought to have a double interrogative, and this well suits the spirit of the passage. I cannot assent to another interpretation of the passage, which would introduce a Græcism, where the substantive, which should be antecedent, is found with a relative, as in Terence,

Populo ut placerent, quas fecisset fabulas.

And in Horace,

Seu ratio dederit, seu fors objecerit, illa
Contentus vivat.

The solution which I propose is far the easier than *vidisti equum, quo equo, &c.*

Calphurnius uses *ut* with *cerno* in the same way :

Cernis ut, ecce pater quas tradidit, Ornate, vaccæ,
Molle sub hirsuta latus explicuere genista? See *Eclogue* i. v. 4.

We have a similar instance with *viden'* in Plautus, act iii. scene 3.

Viden' ut ægre patitur gnatum esse corruptum tuum,
Suum sodalem? ut ipse se cruciat ægritudine?

Be it observed that the poets are not uniform, but seem to put the indicative or the subjunctive after *viden'* *ut*, as it suits their metre. I will give examples of the subjunctive :

Viden' ut Latonia virgo
Accensas quatit Phlegethonis gurgite tædas?
Sil. Italicus, Pun. xii. 713.

Viden' Arctoo de carcere quanta
Tollat se nubes; atque æquore pendeat atro?
Valerius Flaccus, Argon. lib. iii. v. 499.

But Virgil says,

——viden' ut geminæ stant vertice cristæ,
Et pater ipse suo superum jam signat honore? *Æn.* vi. v. 780.

It must, however, be acknowledged that *stant* and *signet* are found in some of the Mss., and therefore no stress can be laid on these instances.

Tibullus uses *viden'* with the subjunctive :

—— Viden' ut felicibus extis
Significet placidos nuntia fibra Deos?

Such is the text of Broukhusius.

But Broukhusius, in his note, admits *stant* as the reading in Virgil, and produces an earlier and quite indisputable instance from Catullus, where the indicative follows *viden'* *ut* :

Sic certe. Viden' ut feliciter exsiluere?
Catull. Carmen lix. v. 8.

All these instances confirm my position, that after *video* and *cerno*,

as an equivalent word, the poets arbitrarily put the indicative or subjunctive. But when the indicative is put, the rule about the subjunctive following an indefinite word is not employed, for we have two interrogatives; and when the subjunctive is used, the rule is preserved.

Though I contend that in prose the Latin writers have uniformly observed the rule, which the poets occasionally neglect, yet I am convinced that in their colloquial language, the Romans sometimes kept to the rule, and sometimes violated it. I found this my opinion on passages in Plautus and Terence, because in these writers we may reasonably look for the common discourse of the Romans. I have already assented to some instances from Terence, which Burman quotes in his annotations on the first book of Lucan; and I have also reproduced some of the comic instances, which Gerard Vossius has inserted in his *Book de Constructione*. But I believe that Mr. Pillans and Mr. Carson would not be sorry to see some examples which I have marked for myself, and therefore I shall show them on paper, without regarding whether one or other of them has or has not been anticipated by Vossius or Burman. I will begin with Terence:

Age; sit, huc qua gratia
Te accersi, jussi, ausculta.—Eun. act i. scene 2.

I just stop to observe, that there is no such word as *accersi*. We ought always to read *arcessi*, and Mr. Pillans will take care to inculcate this strongly on the minds of his scholars:

Viden' otium et cibus quid facit alienus?—Eun. act ii. scene 2.
Vide avaritia quid facit.—Phormio, act ii. scene 3.

Mr. Pillans and Mr. Carson will remember that in Burman's *Lucan* they will find additional instances from Terence. I now go to Plautus:

Nunc cujus jussu venio, et quamobrem venerim
Dicam. Prol. to *Amphitruo*, v. 17.

Here, as in *Propertius* and *Persius*, the rule is violated and preserved in the same sentence:

Nunc quam rem oratum huc veni primum proloquor.
Prol. to *Amphitruo*, v. 50.

Observatote quam blande mulieri palpabitis.
Amphitruo, act i. scene 3.

Mane, mane, audi, dic quid me æquum censes pro illa tibi dare.
Asinaria, act ii. scene 1. v. 76.

Eloquere utrumque nobis,
Et quid tibi est, et quid velis nostram operam.
Cistellaria, act i. scene 1. v. 58.

Scio quid ago. P1. Et, pol! ego scio quid metuo.
Bacchides, act i. scene 1. v. 45.

Sed lubet scire, quantum aurum herus sibi demsit, et quid suo reddidit patri.
Bacchides, act iv. scene 4. v. 14.

Nec dicta ex factis nosce: rem vides, quæ sim, et quæ fui ante.
Mostellaria, act i. scene 3. v. 42.

Circumspecte dum, nunquid est
Sermonem nostrum qui aucupet.
Mostellaria, act ii. scene 2. v. 41.

Viden' ut tremit atque extimuit,
Postquam te aspexit?

Miles Gloriosus, act iv. scene 6. v. 57.

I must in transitu desire Mr. Pillans and Mr. Carson to observe, that the second syllable in *viden'* is short not only in Plautus, but in Silius Italicus, and Valerius Flaccus.

I shall stop to mark a construction, where the principle of the indefinite does not apply.

Quin domi eecam : nescio quæ te, Sceledre, scelera suscitant.

Miles Gloriosus, act ii. scene 3. v. 59.

Here the construction is, *scelera te suscitant, nescio quæ.*

Nescio quam fabricam facit.

Epidicus, act v. scene 2. v. 25.

Here the construction is *Fabricam facit, nescio quam.*

My good friend Mr. Pillans may depend on my exactness, when I state, that even among the older writers of Latin prose, the principle of the indefinite with the subjunctive is uniformly observed. In the *Origines* of Cato the construction is throughout inartificial, and there is not one instance of an indefinite. But in Cato, and in Varro de *Re Rustica*, the rule is never neglected; and numerous are the instances where it is observed.

I hope I have said enough to satisfy Mr. Pillans and Mr. Carson that the exceptions to the rule are merely poetical. Mr. Carson, in the new edition of his book, will do well to state this.

Now, my good friend Mr. Pillans, I know very few scholars who are acquainted with the rule. By accident and by ear they use the subjunctive, and sometimes they violate it without consciousness of the impropriety; and this is often the case with Bishop Lowth, in his noble work on Hebrew poetry. I remember that the second edition of his work opened thus,

Quid huic secundæ editioni accessit, paucis exponam.

I told one of Lowth's friends that it ought to be *accesserit*, and so it was altered. True, but in several other instances it remained, and I will produce a few :

Notum est quantum in hac re sibi permiserant poëtæ Græci.

Lowth, *Prælection* the 3d.

Et quo impetu jam iterum erumpit vatis indignatio, quæso, advertite.

Prælection 15.

Piget pudetque referre, quæ tam sæpe dominabatur in hoc disciplinæ atque humanitatis domicilio libido atque immanitas.—Idem, in *Oratione Crewiana*.

Now, in the preceding examples, Lowth was wrong, because he was unacquainted with the rule; but sometimes he was guided by his ear and his taste to what was right, as thus : " Si ejus sublimitatem cæterasque virtutes recte æstimare velimus, hoc est quantum in conciliandis animi humani affectibus valeat, intelligere."—Lowth, *Prælection* 2.

The rule was well known to my schoolfellow Sir William Jones, who, in his commentaries *Poëseos Asiaticæ*, never violates it; and we often had talked it over with our learned instructor, Dr. Robert Sumner, and by these conversations it was most deeply impressed on our minds. Among the scholars who in my memory have been very conspicuous

in England, Sir George Baker, M.D., an Etonian, Dr. William Barford, an Etonian, and Dr. Lawrence, M.D., a Carthusian, uniformly put a subjunctive mood after an indefinite word. Barford, in all probability, was acquainted with the rule; but Lawrence and Baker were fortunate enough to be guided right by their ear and their taste.

Brother Pillans! work your boys day and night, through winter and summer, and recommend them when they read to mark the rule, and praise them when they observe it in their exercises. Make yourself master of it by intense and incessant application. Let me add one more instance from a scholar of the highest class, Bishop Hare, whose Latinity in the dedication of his Terence to Lord Townshend is almost unparalleled. In his note on scene first, act fourth, of the *Andria*, Hare says, "*Miror autem quid clarissimo viro in mentem fuit, cum diceret a nemine fuisse animadversos.*" In the annals of criticism this is a memorable note, for it led to a fierce controversy between Bentley and Hare.

The Syphilis of Fracastorius is justly considered by scholars as a poem which, for exactness and elegance, stands next to Virgil's *Georgics*; and now I will show you that Fracastorius sometimes observes the rule, sometimes neglects it, which proves that he was right by ear and taste, and not by that regular conviction which the knowledge of the rule would have impressed on his judgment. Here then you will see the importance of understanding and of inculcating a principle unknown to so accomplished a scholar, and so distinguished a poet, as Fracastorius; and because my remark would at first alarm a reader tolerably learned, I shall support my position by long and apposite quotations. Fracastorius stumbles in limine, for in the introduction to his poem he uses *attulerint* right, and *comperit* wrong:

Qui casus rerum varii, quæ semina morbum
Insuetum, nec longa ulli per sæcula visum,
Attulerint; nostra qui tempestate per omnem
Europam, partemque Asiæ Libyæque per urbes
Sæviit; in Latium vero per tristia bella
Gallorum irrupit, nomenque a gente recepit:
Necnon et quæ cura, et opis quid comperit usus,
Magnaue in angustis hominum sollertia rebus,
Et monstrata Deum auxilia, et data munera cæli,
Hinc canere, et longe secretas quærere causas
Aëra per liquidum, et vasti per sidera Olympi
Incipiam.

Magni primum circumspecte mundi
Quantum hoc infecit vitium, quot adiverit urbes.

Here we have *infecit* for *infecerit* wrong, and *adiverit* right, in the same sentence.

Nunc vero quonam ille modo contagia traxit,
Accipe quid mutare queant labentia sæcla. Book i.

Here, too, after *accipe* we have *traxit* wrong, and *queant* right.

Aspice ut hibernus rapidos ubi flexit in austrum
Phœbus equos, nostrumque videt depressior orbem,
Bruma riget. Book i.

Such is the caprice of language, that the latitude granted to *video* and *cerno* cannot be granted to *aspice*.

Aspicias ut virides etiam nunc litera rimas
Servet, et arenti nondum se laxet hiatu.

Calphurnius, *Ecloga* i. v. 22.

Aspicias ut virides audito Cæsare sylvæ
Conticeant.

Idem, *Ecloga* iv. v. 97.

I return to Fracastorius.

animumque agitans per cuncta requiro
Quis status illorum fuerit, quæ signa dedere
Sidera, quid nostris cælum portenderit annis.

Here you have fuerit right, and dedere wrong. I have said enough to justify my position that Fracastorius was unacquainted with the rule.

The excellences of Vida are not so numerous, nor so splendid, as those of Fracastorius. But Vida, by the fortunate guidance of his ear perhaps, rather than by grammatical accuracy, has escaped the impropriety, which I have pointed out in Fracastorius. Probably in the last century no Latin poem excelled that of Boscovitch de Solis et Lunæ defectibus. But Boscovitch is uniformly right in that use of the subjunctive, which we are now discussing. Mr. Gray was not only an eminent poet, but a most profound and correct scholar. But even Gray has fallen into the mistake which I have imputed to Fracastorius:

Hæc simul assiduo depascens omnia viso,
Perspiciet, vis quanta loci, quid polleat ordo,
Juncturæ quis honos, ut res accendere rebus
Lumina conjurant, inter se et mutua fulgent.

De Principiis Cogitandi, v. 112.

Here Gray is right, where he says *perspiciet quid polleat ordo*. But he is wrong when, employing *ut* with the power of *quomodo* between *perspiciet* and another verb, he writes, *conjurant* and *fulgent* in the indicative, when they ought to be in the subjunctive.

I shall not chase the errors of ordinary scholars; but, that the rule was unknown to some of our best scholars, will appear to you from the passages which I am going to produce. You must have heard of Dr. George, once master of Eton school, then provost of King's College, author of the celebrated and unparalleled iambics on the death of Frederick, Prince of Wales. Several of George's poems are inserted in the second volume of the *Musæ Etonenses*, published by Prinsep; and from these poems shall be taken examples, which show that George, though a very learned teacher, was ignorant of the rule about the indefinite followed by the subjunctive. In his fine poem called *Ecclesiastes*, we find:

Quis mihi vim terræ altricem sophus explicet, unde
Semina, quæ putri jacuerunt obruta sulco,
Pubescunt rediviva iterum fetuque gravantur. Eccles.

Aspice nunc quanto studio curaque sagaci
Mellifica immensos tranant examina campos
Aëris. Eccles.

The next instances I shall produce are from Dr. Hallam, dean of Bristol, and father of Mr. Hallam, who lately published a well-known and well-received book on the Literature of the Middle Ages:

Expedient alii, quorum mens ardua callet
Affectus lucis varios, queis didita parat

Legibus, et quæ vis detorquet tela dici
 Obvia, perque auras devexo tramite mittit.
 Quis tamen expediet fando, quam præpite cursu
 Descendunt radii?

Dr. George is right in the following lines :

Dicite, vos, quibus arcanos natura recessus
 Exposuit, quibus ingeniis, quo prædita sensu
 Concipiant tantos bruta hæc animalia motus.

In the next lines here produced he is wrong again :

Qui fit ut ardentes rosa matutina rubores
 Induat, expedit. Ecclesiastes.

Qui fit should be qui fiat. On George's verses I would add, that my observations on ut with video and cerno, having the power of quomodo, will vindicate the following passage :

Cernis, ut incerto palantes calle planetæ
 Nunc lento incedunt passu, nunc orbe citato
 Corripuere gradum. Ecclesiastes.

The rule would require incedant and corripuerint. I shall content myself with referring to one more Etonian, whose sagacity and learning were of a very high order ; I mean Daniel Gaches :

Nec subit interea quantis se gloria rebus
 Angliaca attollit ; quam lato crevit adauctu
 Imperii moles.

These are the words of Gaches in the congratulatory verses sent from Cambridge on the peace of 1763. They made a great noise from their boldness ; and the greater, because the writer was appointed by the University a censor, whose office it was to examine all the compositions, and admit such only as were proper both in point of matter and diction. But Gaches, with that singular intrepidity which marked his whole character through life, seized and monopolized for himself the liberty which he refused to other academics. He poured forth bitter invectives against the oppressive effects of the cider tax, and the inglorious terms of the peace, and with solemn mockery he derided the intellect of the king. Have these celebrated verses found their way to Edinburgh?

My good Mr. Pillans, I put before you the errors of distinguished men, in order to show you the necessity there is for teachers to examine thoroughly, and inculcate frequently, the rule about indefinite words followed by the subjunctive mood. I tell you again and again that the prose writers, both in the earlier and later stages of the Latin language, are correct. You will say that in Bentley's note he quotes only one prose passage from Seneca, and in that passage we have, as we ought to have, the subjunctive mood. Whether Bentley made the distinction, or whether it did not occur to him to notice it at the time, I by no means decide. But the stores of his memory were so large, that, if a prose passage with the indicative had occurred to him, he would have introduced it ; and here, my friend, I shall claim thanks from you and Mr. Carson, for clearing up one passage in prose, where the generality of readers believe that the indicative actually follows an indefinite word. In 1732 Schwarts published at Coburg a most use-

ful Latin Grammar, and by the aid of a dictionary I make out the German illustrations as well as I can. Now, in page 656, he lays down this broad and just rule: "Omnia nomina, pronomina, adverbia, et conjunctiones, rem definitam et certam vel significantia vel postulandia, indicativum; infinitam et dubiam signantia, conjunctivum asciscunt." But in the note he says, "Interdum tamen indicativus positus est pro conjunctivo. Seneca, Epist. 94. 'Vis scire, quam falsus oculos tuos decipit fulgor.'" My friend, I should have pronounced the reading false. In the Strasburg edition of Seneca's Epistles, published 1809, the editor gives *deceperit*. He says, "*deceperit*; perperam *decipit* editiones." Mr. Pillans, you would be surprised at the numerous mistakes into which critics are led by false readings. One of the acutest grammarians we ever had in this country was Richard Johnson, whose Grammatical Commentaries I recommend to you very earnestly. I must, at the same time, warn you that Johnson was often misled by bad editions, and this my observation extends to some quotations in his *Noctes Nottinghamicae*. It is a book not often to be met with, and, unfortunately for scholars, it was left imperfect by the very acute and learned writer. If you lived near me, you would often have opportunities to avail yourself of the advantages I have derived from long and severe attention to these grammatical niceties; and I must entreat you and Mr. Carson to be on your guard, when you quote passages of classical antiquity.

Mr. Pillans will see plainly that the Roman writers of prose steadily keep the rule; that the comic writers, with the laxity of common discourse, often neglect it; that a few other Roman poets now and then break it for the convenience of the metre; and that later writers of Latin poetry neglect the rule when it suits their metre, and observe it at other times, and were probably one and all ignorant of the principle, and were guided by their ear, which is the very guidance also to some excellent modern writers of Latin prose. Here, then, a question will arise, Why may not a modern writer of Latin verse take the liberty, which evidently was taken by some ancient writers of Latin verse? My answer is, in the first place, it is better to know a principle than not to know it; secondly, on the ground of uniformity, it is better to adhere to the principle, when well known, than to swerve from it; thirdly, that, in point of propriety, it is safer to follow Lucretius, Virgil, Horace, Ovid, and Tibullus, who uniformly follow the rule, than Catullus, who neglected it once; than Propertius, who in two passages neglects it; than Lucan, who twice neglects it; than Claudian, who twice neglects it; and than Persius, who twice neglects it. Really, on the best principles of criticism, I would discourage young men from breaking the rule in Latin verse, and I would rigorously insist on the observance of it in Latin prose. My ear is always offended by the violation of the rule; and, by repeated admonitions and clear explanations, I enabled my boys to understand, and compelled them to adhere to the principle. Before I conclude, I will carry back the attention of Mr. Pillans to Burman's note on the first book of Lucan. Even Burman, who, like Gerard Vossius, is an advocate for latitude, writes thus: "*Nolo ex corrupta apud Ovidium Epist. x. v. 86.*"

Quis scit an hæc sævas tigridas insula habet?

argumentum capere; sed tamen temere nimis Heinsium pronuntiare

Latine non dici, 'quis scit an habet,' sed dicendum 'an habeat,' arbitror." This is an honest and judicious concession. If Mr. Pillans will look at the 10th Epistle of the *Heroides*, v. 86. vol. 1. of Burman's edition of Ovid, he will see, from the various readings of Mss. and the various conjectures of critics, that there is some corruption in the passage. "Duo sunt," says Heinsius, "quæ in hoc versu offendunt. Primo, quod Latine haud dicitur, 'Quis scit an habet,' sed, 'an habeat.'" The two least improbable conjectures are,

Quis scit an hæc tigris insula sæva ferat?
 Quis scit an et sæva tigride Dia vacet?

The first conjecture is far too removed from the ductus literarum. I object to vacet tigride, which does not resemble cultu vacare. If I say terra vacat cultu, the meaning is plain. The land wants the cultivation which it ought to have. But if I say tigride vacat, then surely the land is free from the annoyance which it ought not to have, and this favorable sense is the very reverse of what we should expect. What is the subject of terror? that the land is not free from a tiger? whereas this reading would suggest that it is so free. If we fear lions, we must also fear tigers; and it were strange to say, in one line, that there are lions to be feared, and, in the next, that there is no fear of tigers. I really do not know what the true reading was; but I am quite clear that the original reading was not such as left habet after quis scit an.

I desire Mr. Pillans to consider well the manner in which haud scio an is used in Latin. The subject is curious, and there are some judicious remarks on it in the second volume of the Port Royal Latin Grammar, translated by Nugent, page 165. Mr. Pillans will also look at pages 474 and 475 of Scheller *De Præceptis Styli bene Latini*, where he will find that nescio an has the power of nescio an non, and that, if a verb follows, it is always in the subjunctive. Mr. Pillans will also consult Voltenii *Lexicon*, p. 1457. The direct form of such construction is dubitandi. The indirect import is affirmation.

Now the meaning of definite and indefinite ought to be explained: when we use the indicative, the proposition is definite. But there is something doubtful or indefinite, when the subjunctive is put in propositions such as I have stated. With the indicative a proposition is directly and uniformly positive; but, if less positive, it carries less certainty, when we use the subjunctive in an indefinite form. Consider this well: logically, the definite is opposed to the indefinite; grammatically, the interrogative construction differs from the indefinite construction. Pray attend to this distinction in the logical powers of sentences, and the grammatical construction of them, and pray observe what I am going to add. It is a convenience, and a very marked property of the Latin language, that the indefinite construction can be employed as I have stated it. But surely, Mr. Pillans, such an accurate denotation must have arisen, when a language had passed from its early and rude infancy to marked precision and perspicuity. It is however improbable, that the accuracy, which by degrees was established in writing, should in any period of the language have been steadily observed in common discourse; and by these means we can easily account for the frequent neglect of the rule which I have noticed in Plautus and Terence.

I am sure that your good sense will point out to you the propriety of the foregoing remark; and I anticipate the prompt and entire concur-

rence of your profound, philosophical countryman, Dugald Stewart. You know very well the high opinion which I have of Dr. Gregory's Latinity; and he will be happy, if not proud, when he knows that he is in a very unusual degree correct in employing right construction, when so many English scholars, of the first eminence in this country, have fallen into mistakes. I think it not very likely that he knows any thing of the rule. But his ear and his taste guided him right, and his great sagacity would lead him to understand the rule, and to approve of it. I beg leave to assure you, that the Italian prose writers of Latin in this age are seldom or never wrong, and they too in all probability had no other guidance than their taste. You will see plainly, by the length of these papers, the anxiety I feel that the boys of your High-school may have the full benefit of instruction from such instructors as yourself and Mr. Carson.

Yesterday I had a letter from Leonard Horner, and finding that he is in London, I shall send this packet to him, and desire him to deliver it to you. I am still very poorly; and you have a proof of my esteem and regard, when, amidst the pains and debility under which I labor, I make such an exertion, as I have now made in dictating this letter to you. Remember me to all my friends. I have most attentively read Dr. Brown's book on cause and effect. It proves that he was worthy to be the successor of Dugald Stewart. Ask him if he ever read a book, written by one Arpe, de Fato. It is chiefly historical, and gives a list of those who have written on fate, fortune, necessity, &c., but is worth reading.

Dr. Brown knows the imperfect state in which Cicero's book *de Fato* is come down to us. But what is there said of *causæ antecessentes*, assisted me when I was reading Dr. Brown. I am not ashamed to add, that the work of Grotius *de Fato* deserves attention. Brown's book is most excellent, and I have recommended it to one of my metaphysical countrymen. I am truly your friend,

I have not time to revise.

S. PARR.

[Vol. viii. p. 533.]

ON THE MYSTERIES OF ELEUSIS.

No. III.—[Concluded from No. LXXIX.]

WE will now consider the more arcane parts of the mysteries, which consisted in representing the history of Ceres and Baubo.¹ For a description of these representations, I refer my reader to Mr. Taylor's "Dissertation," and to Clemens and Arnobius, from whom he has taken it. The passage from Psellus, which he gives in his appendix, as it serves to show how all the other mysteries rested on, and were included in these of Eleusis, will

¹ Βαυβω τιβήνη Δημήτρος. Hesychius.

be found in the note below.¹ Clemens connects with Themis a somewhat similar representation.²

These representations were never considered by the ancients as licentious exhibitions. They were not intended to provoke lust on the contrary, the initiated were obliged, during the days that the ceremonies lasted, to keep themselves pure from all venereal connexions. They had a symbolical and an historical import. They were taken along with the mysteries from Egypt. In that country, Osiris, according to Plutarch, was considered as the cause of generation.³ This idea is connected with his history. Typhon, Plutarch tells us, when he tore the body of Osiris to pieces, threw his generative member into the Nile: Isis, who could not find this part of her husband, made an image of it and caused it to be worshipped, and instituted the rites of the Phallus; and hence, he tells us, were attributed to Osiris the first spermatic power, and the cause of generation.⁴ Thus we find that all the Phallic rites, as well as those of Priapus, originated from these mysteries: for Priapus was the same as Dionysus.⁵ Exactly the same history of the Phallus is connected with Dionysus, the Grecian Osiris, as torn to pieces by the Titans.

Herodotus seems to suppose that the Bacchic rites were altered in their introduction into Greece, and that Phœnician

¹ Ἄ δε γε μυστήρια τούτων, οἷον ἀντικα τὰ Ἐλευσινία, τὸν μυθικὸν ὑποκρίνεται δια μνησμενὸν τῇ Δῆοι, ἢ τῇ Δημητρὶ, καὶ τῇ θυγατρὶ ταύτης Φερσεφάττῃ τῇ καὶ Κορῇ. Ἐπειδὴ δὲ ἐμελλον καὶ ἀφροδισιοὶ ἐπὶ τῇ μυσθεὶ γίνεσθαι συμπλοκαί, ἀναδύεται πῶς ἡ Ἀφροδίτῃ ἀπο τινῶν πεπλάσμενων μῆδεων πελάγιος. Εἶτα δὲ γαμήλιος ἐπὶ τῇ Κορῇ ὕμνειοι. Καὶ ἐπαδουσὶν οἱ τελοῦμενοι, ἐκ τυμπανοῦ ἐφαγον, ἐκ κυμβαλῶν ἐπιον, ἐκκενοφορήσα ὑπο τὸν παστὸν εἰσεδύν. Ὑποκρίνεται δὲ καὶ τὰς Δῆους ὠδῖνας. Ἰκετήρια γοῦν ἀντικα Δῆους. Καὶ χολῆς ποσίς, καὶ καρδιαλγίαι.—Ἐπὶ πασὶν αἱ τοῦ Διονύσου τιμαὶ, καὶ ἡ κυστὶς, καὶ τὰ πολυμοφάλα ποτάνα, καὶ οἱ τῷ Σαβαξίφ τελοῦμενοι, κληδόνες τε καὶ μιμαλῶνες, καὶ τὶς ἡχῶν λεβῆς Θεσπρωτεῖος καὶ Δωδωναίων χαλκείον, καὶ Κορυβάς ἄλλος καὶ Κουρῆς ἕτερος, δαιμονῶν μῆμηματα. Ἐφ' οἷς ἡ Βαυβὼ τοὺς μῆρους ἀνασυρομένη, καὶ ὁ γυναικὸς κτεῖς, οὕτω γὰρ ὀνομαζοῦσιν τὴν αἰδῶ αἰσχυνομένην. Psellus, Ms. τίνα περὶ δαιμονῶν δοξαζοῦσιν Ἕλληνες.

² Καὶ προσετι τῆς Θεμίδος τὰ ἀπορρήτα συμβόλα, ὀργάνον, λυχνός, ξίφος, κτεῖς γυναικείος· ὁ ἐστίν, εὐφημῶς καὶ μυστικῶς εἶπεν, μορίον γυναικείον. Protrept. p. 24.

³ Οἱ γὰρ σοφώτεροι τῶν ἱερέων—Ὀσίριν μὲν ἅπλως ἄπασην τὴν ὑγροποιὸν ἀρχὴν καὶ δυνάμιν, αἰτίαν γενέσεως καὶ σπέρματος οὐσίαν νομίζοντες. Plutarch. de Is. et Os. p. 269.

⁴ Καὶ γὰρ ὁ προστιθεμένος τῷ μύθῳ λόγος, ὥς τοῦ Ὀσιρίδος ὁ Τυφὼν τὸ αἶδιον ἐβρίσεν εἰς τὸν ποταμὸν, ἢ δ' Ἰσίς οὐχ εὗρεν, ἀλλ' ἐμφερὲς ἀγάλμα θεμενῇ καὶ κατασκευάσασα, τιμῶν καὶ φαλλφορεῖν ἐτάξεν, ἐνταυθα γὰρ παραχωρεῖ διδασκῶν, ὅτι τὸ γονιμὸν καὶ τὸ σπέρματικόν τοῦ θεοῦ πρῶτον εἶσεν ὅλην τὴν ὑγροτῆτα, καὶ δι' ὑγροτῆτος ἐνεκράθη τοῖς πεφυκαῖς μετεχειν γενέσεως. Plut. ibid. p. 270. See Syneſius de Providentia.

⁵ Παρ' ἐνίοις δὲ, ὁ αὐτὸς ἐστὶ τῷ Διονύσῳ. Schol. in Theocrit. Id. α'. v. 21.—Τιματα παρὰ Λαμψακηνῶν ὁ Πριαπὸς, ὁ αὐτὸς ὢν τῷ Διονύσῳ, ἐξ ἐπιθροῦ καλούμενος οὕτως, ὥς Θριαμβὸς καὶ Διθύραμβος. Athenæus, Deipnosophist. lib. i.

fables were mixed with the worship that Melampus brought from Egypt.¹ But in truth they were all nearly the same; and although we have less direct testimony that Adonis or Thamus was considered as a generative principle, yet we have abundant evidence that the Phœnician Aphrodite was so.² She was fabled to have been produced from the generative organs of Cronus, when they fell into the ocean, or primitive chaos:

Μηδεα θ' ὡς τοπρωτον αποτμηξας, αδαμαντον
Καβαλ' επ' Ηπειροιο πολυκλυστω ενι ποντω.
Ως φερει' αμπελαγος πουλυν χρονον· αμφι δε λευκος
Αφρος απ' αθανατου χροος ωρνυτο, τω δ' ενι κουρη
Εθρεφθη· πρωτον δε Κυθηροισι ζαθειοισιν
Επλετο, ενθεν επεिता περιβρυτον ικετο Κυπρον.
Εκ δ' εβη αιδοιη καλη θεος· αμφι δε ποιη
Ποσσιν υπο ραδινοισιν αεξετο· την δ' Αφροδιτην,
Αφρογενειαν τε θεαν, ευστεφανον Κυβερειαν
Κικλησκουσι θεοι τε και ανερες, ουνεκ' εν αφρω
Θρεφθη.³

And we find from the account of Lucian before cited, that the Byblian women offered their chastity to Aphrodite, just as the ladies of Chaldea sacrificed theirs in honor of the Babylonian Mylitta. The same custom was prevalent at Carthage.⁴ But Venus, as Libera, was the same as Proserpine. And thus Porphyry, after showing that the art of weaving was symbolical of the descent of the soul into the body, and that the body is as it were a vest for the soul, adds, “thus also in Orpheus, Proserpine, who presides over all seminal powers, is introduced weaving.”⁵ And Demeter also is represented peculiarly as a generative principle.⁶

¹ Herodotus, lib. ii. p. 122.

² See Villoison, *Anecdota Græca*, tom. i. p. 13.

³ Hesiod. *Theogon.* v. 188.

⁴ Cui gloriæ Punicarum fœminarum, ut ex comparatione turpius appareat, dedecus subnectam. Siccæ enim fanum est Veneris, in quod se matronæ conferebant; atque inde procedentes ad quæstum, dotes corporis injuria contrahebant, honesta nimirum tam inhonesto vinculo conjugia juncturæ. Val. Max. lib. ii. c. 6. extern. exemp. 15.—The same practice existed in Cyprus, where the Punic and Syrian rites were prevalent. Mos erat Cypriis, virgines ante nuptias statutis diebus, dotalem pecuniam quæsituras, in quæstum ad littus maris mittere, pro reliqua pudicitia libamenta Veneri soluturas. Justin. *Histor.* lib. xviii. c. 5.

⁵ Οὗτω και παρα τῷ Ορφεϊ ἡ Κορη, ἥπερ ἐστι παντος του σπειρομενου εφορος, ιστουργοουσα παραδιδοται. Porphy. de Antro Nymphar. p. 259.—And so Proclus: Και γαρ ἀπτεσθαι των περιφορων ὁ Σωκρατης ελεγε, και εν Κρατυλῳ, την εγκοσμιον Κορην, την τῷ Πλουτωνι συνουσαν, και πασαν την γενεσιν επιτροπευουσαν, ἀπτεσθαι της φερομενης ουσιας ετιθετο. In Platon. *Theolog.* lib. vi. c. 24. p. 411.

⁶ Της γε μην ζωογονικης εξαρχει μεν ἡ Δημητηρ, ὅλως απογεννωσα· παντα εγκοσμιον ζων, την τε νοεραν, και την ψυχικην, και την αχωριστον του σωματος. Proclus in Platon. *Theolog.* lib. vi. c. 22. p. 403.

Δηοι παμμητειρα, θεα, πολυνουμε δαιμον,
Σεμνη Δημητηρ, κ. τ. λ.¹

The arcane exhibitions of the mysteries, then, were symbolical of generation, as introduced into the world by these divinities. And Jamblichus represents the Phallic rites, and the obscene discourses, as so many allusions to the generative power as derived from the gods.² All these indecent exhibitions in the mysteries, the history of Ceres and Baubo, are represented as secondary consequences of the rape of Proserpine, as the Phallic worship was a secondary consequence of the fall of Osiris, or Dionysus. Generation was introduced when Proserpine was ravished out of Paradise.

Now I consider that when two traditions amongst two different people are similar to one another, and they can easily have been derived from one common source, we may be allowed to suppose that they are both of one origin. If, therefore, it can be shown, that notions that have any connexion with these originated out of the Mosaic history of the fall, we can scarcely doubt, when we review the other proofs of identity between the two histories, that the more arcane parts of the fable of Ceres and Proserpine, as well as all the rest, were intended originally to record Eve's transgression.

It appears to have been the opinion of our poet Milton, that the eating of the forbidden fruit introduced into the world carnal lust.

— But that false fruit

Far other operation first display'd,
Carnal desire inflaming: he on Eve
Began to cast lascivious eyes, she him
As wantonly repaid; in lust they burn.

Par. Lost, Book ix.

But the Rabbinical writers, who have preserved to us the popular notions and traditions of the Jews, went still further: they imagined that all generation was introduced by the fall. I will instance a few. "Aben Ezra," says one account, "said,

¹ Orph. Hymn. xl. Δημητρος.

² Τα δε εν τοις καθεκαστα εκιοντες, την μεν των φαλλων στασιν της γονιμου δυναμews συνθημα τι φαιμεν, και ταυτην προσκαλεισθαι νομιζομεν εις την γενεσιουργιαν του κοσμου· διοπερ δη τα πολλα τφ ηρι καθιερουνται, οτε δη και ο πας κοσμος δεχεται απο των θεων της γενεσεως ολης την απογεννησιν· τας δ' αισχρολογιας της περι την ολην στερησεως των καλων, και της προτερον ασχημοσυνης των μελλοντων διακοσμεισθαι ηγουμαι το ενδειγμα παραδεχεσθαι, απερ οντα ενδεη του κοσμεισθαι, εφιεται τοσούτον μαλλον, οσφ πλεον καταγινωσκει της περι ταυτα απρεπειας. Jamblichus, de Mysteriorib, sect. i. c. 11. p. 21. Ed. Gale.

that Adam was full of wisdom, for God had hidden nothing from him: of one thing, however, he was ignorant, that was copulation."¹ And Aben Ezra himself tells us, that "the tree of knowledge produced venereal desire; and thence it was that Adam and his wife covered their secret parts."² And Abarbanetis had a similar idea.³ The Greeks represented the seduction of Proserpine as a venereal congress, and she became the wife of Pluto. And a rabbinical writer has asserted, that the serpent intended no other than that Adam should first eat of the fruit and die, and that he should take Eve to wife.⁴ And a more modern writer imagines, that God had destined Eve to be the mother of the human race, to conceive her own offspring, not by carnal copulation, and in the manner of brutes, nor at the will of the man, but from God or the obumbration of the Holy Spirit alone, in the same manner as the Saviour was conceived; that is, the virginity of the mother remaining pure, and the womb closed, she should produce without pain; and that she was created superior to man.⁵ The notions of the rabbinical writers on this subject are innumerable; but enough has been adduced for my purpose. Some believed that God had created Adam originally androgynous, or an hermaphrodite, with the parts of both sexes. Others thought that he was made double, consisting of a man and woman joined together; and that when God is said to have taken the rib from Adam's side, it is signified that he divided the female side from him. According to others, he was a man before and a woman behind.⁶ Some

כהבן עזרא על זה כי אדם מלא רעיונה כי השם לא יצוה לאשר אין דעת לו רק
דעת טוב ודע ברבר אח' לברו לא ידע ע"כ זה הדבר אח' שלא דע ר"ל חטטנלי
Aben Ezra dicit, quod homo fuerit sapientia plenus, nam Deus nihil præcipere ei,
qui omnia scientia curet; unicam vero rem ignoraverit, coitum nempe. Mekor
Chajim. fol. 1. col. 1.

עץ הדעת יוליד תאוה חטטנלי ועל כן כשו האדם ואשר עריתו וכו' &c.
Arbor scientia peperit concupiscentiam veneream, atque inde obtulerunt Adam
ejusve uxor verenda sua, &c. Aben Ezra, ad Gen. iii. 6.

³ Abarbanetis, fol. 36.

⁴ אתה לא כה כוננת אלא סימות אדם שיאכל הוא תחלה והשא את הוא :
Tu, o serpens, nil aliud intendisti, quam ut moreretur Adam, ipseque primum comederet, tu vero Eam in uxorem duceres. R. Isaac. ben Arama.

⁵ Deum ex suo beneplacito Evam creavisse, destinavisseque, ut esset totius humanitatis futura mater, suam conceptura prolem, non quidem ex copula carnali, ac brutorum more, neque ex concupiscentia carnis, aut voluntate viri, sed ex Deo sive ex obumbratione solius S. Spiritus, per modum quo concepta sit et nata humanitas, in qua et per quam regenerari oportet omnes salvandos; id est, manente matris virginitate integra, et utero clauso, peperisset absque dolore; eratque Eva constituta supra virum. Johan. Baptist. von Helmont, ap. Chemnitium de Arbore Scient. Boni et Mali, p. 37.

⁶ See the writers cited in Bartoloccius, Bibliotheca Rabbin. in verb. אדם.

writers have supposed that Adam and Eve were created without any generative members at all; but that these burst forth like excrescences when they tasted of the fatal fruit. But almost all are agreed that generation was a consequence of the fall: and, indeed, this may easily be conjectured from the very words of Moses; for Adam appears not to have known Eve till after that event.

And here, by the way, I must not forget a very remarkable similitude between a particular of the Mosaical record and a notion of Plato. Satan, according to the former, seduced Eve by the promise of superior wisdom and knowledge.¹ And the serpent itself, under which Satan was concealed, is characterised as the most ערום² subtle and cunning of all the beasts which God had created;³ or, according to the Arabic version, the wisest.⁴ Now Plato and Proclus characterise Pluto as the supplier of wisdom to the soul.⁵ But if I were inclined to adduce such instances as this, they are innumerable, and have been many of them observed by other writers, who do not appear to have had the least idea of applying the same mode of explanation to the mysteries as the present. I will just adduce one passage in illustration, from Christie's "Disquisition on Etruscan Vases," p. 62. "But a more striking instance," he observes, "may be noticed on a vase, plate xciv. in the third volume of D'Hancarville's Collection." The painting of this, as far as it concerns Pan and Celmis, I have already explained: the remaining part also deserves notice. A naked male then approaches a tree, the trunk of which is embraced by two serpents, in the same way as the mundane egg is embraced by the

¹ ויאמר הנחש אל-האשה—ביום אכלכם ממנו ותפתחו עיניכם והייתם כאלהים ידעי טוב ורע. "And the serpent said unto the woman, in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good from evil." Gen. iii. 5. ותרא האשה כי טוב העץ למאכל וכי תאה-הוא לעינים ותחמד העץ.—להשכיל ותקח מפריי ותאכל ותרן נס-לאשה עמה ויאכל אכל. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." iii. 6.

² "ערום wise, prudent, ready-witted.—In a bad sense, quick-witted, cunning, subtle, sharp." Parkhurst.

³ Gen. iii. 1.

⁴ See the Arabic version as given in No. LXXIX. Class. Journ. p. 68. not. 7. The Jerusalem Targum has—אלהים "אלהים ברא דעבד "אלהים Sed *serpens erat sapiens ad malum præ omnibus bestiis agri, quas fecerat Dominus Deus.*

⁵ Καὶ ἐστὶν (ὡς γὰρ ἐκ τοῦ λόγου τούτου) ὁ Θεὸς οὗτος τέλειος σοφιστὴς τε καὶ μέγας εὐεργετὴς τῶν παρ' αὐτῆς, ὅς γὰρ καὶ τοῖς ἐνθάδε τὰς ἀγαθὰς ἀνιήσιν. Plato, Cratylus, p. 265 F.—Ἐπεὶ καὶ ὁ μὲν Πλουτων, σοφίας ἐστὶ χορηγός, καὶ τοῦ τὰς ψυχῶν, κατὰ τὸν ἐν Κρατύλῳ Σωκράτην. Proclus in Platon. Theolog. lib. vi. c. 11. p. 371.

agathodæmon. The three Hesperian apples hang above; and the naked male figure appears to be kept at bay by one of the serpents which guard them. A *draped* figure advances on the other side; but on that no fruit is to be seen. Thus fruitfulness and sterility, and the draped and the unembarrassed states appear to be purposely contrasted. To the right is Pan, with the globe. I confess that I formerly found a difficulty in believing, with Passeri, that many Chaldean traditions had found their way among his Tuscan ancestors; but the more I view this plate, the more I am led to think that an obscure notion of the objects of these traditions had been preserved in the mysteries; nor can I refrain from adducing those memorable words in Gen. iii. 11. "Who told thee that thou wast *naked*? Hast thou eaten of the tree, whereof I commanded that thou shouldest not eat?"

But to return from this digression, we find the deities, Isis, Demeter, Venus, with Orus, and others of the Eleusinian divinities in their Egyptian form, characterised by the blossom of the lotus.¹ Isis, on the Abraxas, is often represented as sitting on this flower. "The lotus-flower," says Chausse, "denotes the virtue of the sun, which excites generation."² It was in reality a symbol of the generative powers. Amongst the Egyptians, it was a sacred plant. According to Sprengel, it was the bean or fruit of the lotus, from which the Egyptians abstained, and from which originated the antipathy of the Pythagoreans to eating the bean.³ Beans, we learn from Herodotus, were neither cultivated nor eaten by the Egyptians.⁴ The Pythagoreans held that it was as wicked to eat beans as to eat human flesh.⁵ And if we review the reasons which ancient authors have given for Pythagoras's abstinence from this vegetable, we shall find many particulars that refer to the fables of the mysteries. Some said that they were produced out of the

¹ See figures in Chausse, &c.

² Iside col fiore loto in capo, porge con la sinistra il sistro, e con la destra un vaso. Il fiore loto in cima della testa dinota la virtù, che commove alla generazione; et il vaso solito portarse nella pompa d'Iside l'umida natura principio di tutte le cose. Chausse, *Le Gemme Antiche Figurate*, p. 16. number 51.

³ Oder vielmehr, nach Sprengel, *Historia Rei Herbar.* i. 30. der *κναμον Αιγυπτίων*, oder der Frucht des Ägyptischen lotus: *Nelumbium speciosum*, Linn.—Creuzer, *Symbolik und Mythol.* erste band, p. 126. n. 151.

⁴ Κναμους δε ουτε τι μαλα σπειρουσι Αιγυπτιοι εν τη χωρη, τους τε γενομενους ουτε τρωγουσι, ουτε εβοντες δατεονται. Herodotus, lib. ii. p. 116 E.

⁵ Ισα δε κναμων παρηνει ανεχεσθαι καθαπερ ανθρωπινων σαρκων. Porphyry, *de Vit. Pythag.* p. 200.—Και το ισον ησεβηκεναι, κναμους φαγοντα, ως αν, ει την κεφαλην του πατρος εδηδοκει. Lucian. *Ονειρος η Αλεκτρων*, p. 163.—See also his *Dialog. Menippi et Æac.* and *Anlus Gellius*, *Noct. Att. lib. iv. c. 11.*

earth, at the beginning of things, at the same time as man :¹ according to others, when chewed, and exposed to the sun for a certain time, they smelled like human gore :² and another and principal reason for abstaining from them was said to be, because when buried in the earth, and dug up again after ninety days, they present the appearance either of a child's head, or *γυναικος αιδοιον*.³ Hence Diogenes Laërtius says that beans are like the generative organs ;⁴ and accordingly Porphyry tells us, that beans were symbolical of generation :⁵ and we find them enumerated amongst the articles of which it was forbidden to eat at Eleusis.⁶

According to the Homeric hymn, a consequence of the rape of Proserpine was the division of Ceres, or the earth, from the gods of Olympus ; after which she roved about amidst the cities of men.

Χωσαμένη δ' ηπειτα κελαινεφεϊ Κρονιωνι,
Νοσφισθεϊτα θεων αγορην και μακρον Ολυμπον,
Οιχετ' επ' ανθρωπων πολιας και πονα εργα,
Ειδος αμαλδυνουσα πολυν χρονον.⁷

And, indeed, by Eve's transgression the world was divided from heaven, and was filled with nothing but mortality. For God had made it a particular compact : " But of the tree of the knowledge of good and evil, thou shalt not eat of it : for in the day that thou eatest thereof thou shalt surely die ;"⁸ or, as Symmachus translates it, *θνητος εση, thou shalt be mortal*. And Orpheus calls Proserpine

Ζωη και θανατος μουνη θνητοις πολυμοχθοις⁹

Sole cause of life and death to wretched mortals :

¹ Porphy. de Vit. Pythag. p. 200.

² Porphy. *ibid.*—Acron in Horatium, Sat. vi. lib. ii.—Scholiast. in Juvenal. Sat. xv.

³ Ει δε και ανθουντος εν τῷ βλαστειν του κυαμου, λαβων τις περκαζοντας του ανθους βραχυ, ενθειη αγγειῳ κεραμῳ, και εννενηκοντα παραφυλαξειεν ημερας μετα το κατορυχθηναι, ειτα μετα ταυτα ορυζας λαβοι, και αφελοι το πωμα, εδροι αν αντι του κυαμου η παιδος κεφαλην συνεστωσαν, η γυναικος αιδοιον. Porphy. de Vit. Pythag. p. 201.—*Fabæ florentis summitates lectæ et tritæ, ac vasi terreo mandatæ, et post nonaginta dies extractæ, caput infantis pæne cruenti ostendunt ; quod si pro supra dictos dies retexeris, muliebre corpus [i. e. naturale corpus—αιδοιον. Cf. Firmicus, lib. vi. c. 21. et lib. vii. c. 3.] formatum deprehendet.* Octavius Horatianus in Horat.—Compare Lucian, in *βίων πρασει*, and Johannes Lydus de Mensibus.

⁴ Ατεχεσθαι των κυαμων, ητοι οτι αιδοις εισιν ομοιοι. Diog. Laërt. in Pythag. p. 588.

⁵ Και κυαμους ουκ εφειξανουσιν ους ελαμβανον εις συμβολον της κατ' ευθειαν γενεσεως, και ακαμπους. Porphy. de Antro Nympharum, p. 262.

⁶ See the passage cited from Porphyry in No. LXXIX. Class. Journ. p. 70. not. ¹.

⁷ Hom. Hymn. εις Δημητραν, v. 91.

⁸ Gen. ii. 17.

⁹ Orph. Hymn. xxix. ομων Περσεφονης.

For Eve brought into the world both life and mortality. And Proserpine is celebrated in the Orphic hymns as the mother of the Eumenides ; i. e. as bringing on the world the divine wrath :

Ευμενίδων γενετειρα, καταχθονίων βασιλεια.¹

Mother of the Eumenides, queen of the infernal domains.

But the *καταχθονια* must be here understood as signifying the earth in its fallen condition. And thus Herodotus tells us that, according to the Egyptian theology, Demeter and Dionysus ruled the infernal regions ;² where we must understand Demeter as Isis Persephone. And hence we find the terrible Proserpine, *επαινη Περσεφονεια*, peculiarly introduced by Homer as the ruler of the shades, whilst Pluto is seldom mentioned. The reason is evident : Homer's idea of Hades is taken from Egypt ; it is the earth itself in its fallen state.³ Ceres or Isis is celebrated as the giver of laws :⁴ hence she was called Thesmophora.⁵ And we find also in Il Museo Pio-Clementino a figure of Isis Thesmophora.⁶ I am not certain if we ought not to give this attribute to Isis, as Proserpina, as ruling the lower regions—infera—the fallen earth. We find three of these laws in Porphyry, as they were preserved at Eleusis : he attributes them to Triptolemus, who was one of the fabulous personages in the Eleusinian legend : they are very simple and agreeable to our notion of the earliest ages : they are—reverence your parents—offer fruits to the gods—do not hurt any living creatures.⁷

The *cista* is one of the symbolical attributes of Proserpine, or of Demeter Persephone ;⁸ and it is very common on medals

¹ Orph. Hymn. xxix.

² Αρχηγετεινεν δε των κατω Αιγυπτιοι λεγουσι Δημητραν και Διονυσον. Herod. lib. ii. p. 154.

³ "Ergo hanc terram in qua vivimus inferos esse voluerunt." Serv. in Æn. vi. 127.

⁴ Θειναι δε φασι και νομους την Ισιν, καθ' ους αλληλοις διδοναι τους ανθρωπους το δικαιον, και της αθεσμου βιας και υβρεως παυσασθαι, δια τον απο της τιμωριας φοβον' διο και τους παλαιους Έλληνας την Δημητραν Θεσμοφορον ονομαζεν, ως των νομων πρωτον υπ' αυτης τεθειμενων. Diod. Sic. lib. i. p. 17.—Δικαιους δε αρχηγον ελεγον νομων και θεσμων την Δημητρα αυτοις γεγονεναι, κ. τ. λ. Phurnutius de Natura Deorum, p. 79.—"Legiferæ Cerei," Virgil. Æn. i. 4.—"Leges nam ipsa dicitur invenisse," Servius ibi.

⁵ Diod. lib. v. p. 334. et 385.—Thus in Gruter, Thes. p. cccix. ΜΕΓΑΛΗΝ ΘΕΑΝ ΘΕΣΜΟΦΟΡΟΝ ΔΗΜΗΤΡΑ.

⁶ Questo intaglio Greco-Egizio è tratto parimenti dal Museo Borghiano a Velletri, Iside Tesmofora siede sulla cista de' suoi misteri, e fersa a questo, epiteto potrebbero alludere le quattro lettere ΘΕCI, che si leggono nell' area.—Il Museo Pio-Clementino, tom. ii. p. 105.

⁷ Φασι δε και Τριπτολεμον Αθηναίους νομοθετησαι, και των νομων αυτου τρεις επι Ξενοκρατης ο φιλοσοφος λεγει διαμενεν Ελευσινι τουδε Γονεις τιμαρ Θεου καρποις αγαλλεν' Ζωα μη σινεσθαι. Porphy. de Abstinens lib. iv. p. 178.

⁸ Pausanias observes of a statue of Ceres and Despœna at Acacrsium, ή μὲν

and coins. It was also an attribute of Isis Proserpina.¹ And the people whose office it was to carry this symbol in the sacred rites were called Cistophori.² "The cista," says Mr. Taylor, "contained the most arcane symbols of the mysteries, into which it was unlawful for the profane to look; and whatever were its contents, we learn from the hymn of Callimachus to Ceres that they were formed from gold, which, from its incorruptibility, is an evident symbol of an immaterial nature." But we have pictorial evidence towards ascertaining the nature of the contents of this mystic coffer; for Montfaucon gives us a figure of it, with its cover lifted up, and a great serpent arising in folds out of it. In tab. xxii. tom. iv. of Il Museo Pio-Clementino, we have a figure of Bacchus drawn in a car, accompanied by Bacchanals and Bacchantes; and on the ground there is also represented the cista, with the cover uplifted, and the serpent rising out as in the former. Clemens, too, enumerates amongst its contents, dragons (i. e. serpents) and pomegranates.³ This symbol was looked on with peculiar veneration and dread.⁴ It had somewhat a similar reference with the "mystica vannus Iacchi."⁵

ουν Δημητηρ δαδα εν δεξια φερει, την δε ἑτεραν χειρα επιβεβληκεν επι την Δεσποιναν ἢ Δεσποινα σκηπτρον τε και καλουμενην κιστην επι τοις γονασιν εχει· τη δε εχεται τη δεξια κιστης. Arcadica, cap. xxxvii.—Despoina was a title of Proserpine; the sceptre here mentioned helps to confirm what I have just been saying.

¹ In Muratori's collection of ancient inscriptions, the goddess Isis has the names of Cistophorus and Cistophora applied to her.

² Κιστοφορος, εοικεν δε τας κιστας ιερας ειναι Διονυσου και ταιν θεων. Suidas and Photius, in Lex. ad verb.—Schleusner, in his note on the passage in Photius, has the following strange observation: "Duplici eoque gravissimo vitio laborat hæc glossa. Quis enim unquam audivit, cistas aut capsas sacras esse Baccho deabusque? Meo periculo scribendum est, Κισσοφορος, εοικεν δε τας κιστας ιερας ειναι Διονυσου και ταιν θεων. Sunt enim hæc verba desumpta ex Harpocracione, cui etiam sequentem articulum debet Photius. Confer tamen, quæ Küsterus ad Suidam et Interpres ad Harpocracionem ad defendendam lectionem receptam protulerunt, ac Alex. Xaver. Panelium, qui de Κιστοφοροις separatim scripsit." Lugd. 1734. 4.

³ Οἱαι δε και αι κισται αι μυστικαι; Δει γαρ απογυμνωσαι τα ἅγια αυτων, και τα αῖρητα εξειπεν. Ον Σησαιμι ταυτα, και Πυραμιδες, και τολυπαι, και ποπανα πολυομφαλα, χονδροι τε ἄλων, και δρακοντων, οργιον Διονυσου Βασσαρον; ουχι δε ροιαι; προς τοιςδε καρδιαι, varhkes τε και κιττοι; προς δε και φθοις, και μηχανες; ταυτ' εστιν αυτων τα ἅγια. Clemens, Protrept.—Thus Olympias represented the οργιασμου of Bacchus: Οφεις μεγαλους εκ του κιττου και των μυστικων λικρον παραναδυμενους. Plut. in Alexand. vit.

⁴ Pars obscura cavis celebrabant orgia cistis;

Orgia, quæ frustra cupiant audire profani.—Catullus.

—Tacita plenas formidine cistas.—Valerius Flaccus.

⁵ Virgil, Georg. lib. i. where Servius observes: "Mystica Iacchi ideo ait, quod Liberi patris sacra ad purgationem animæ pertinebant; et sic homines ejus mysteriis purgabantur, sicut vannis frumenta purgantur. Hinc est quod dicitur Osiridis membra a Typhone dilaniata Isis cribro superposuisse: nam idem est Liber pater, in cujus mysteriis vannus est, quia, ut diximus, animas purgat; unde Liber, ab eo quod liberet dictus, quem Orpheus a Gigantibus dicit esse discerptum."

There is a connexion between it and the history of the chest consigned by Pallas to the three Atlantidæ—the prohibition to open it—her watching them from a neighboring tree—their seduction of one of the sisters—the removal of the lid—the *dragon form* which terrified them from within, and the change of the disobedient sister into the *bird of death*. The well-known story of Pandora, too, had a similar import; and we learn from Tzetzes, that Pandora was the same as Proserpine, and as Isis (i. e. Isis Proserpina).¹

One of the most important parts of the Mosaic history, is the promise that the seed of the woman should bruise the serpent's head.² This particular is also preserved in the gentile traditions. Hercules is identified by Bryant with Osiris, i. e. Osiris, as the seed or representative of the primeval Osiris, or Protogonus. He is celebrated by Orpheus, as

Bringing a cure for all our ills;
—Νουσαν θελκτηρια παντα κομιζων.³

And there was a tradition, according to Apollodorus,⁴ that the gods would never conquer the giants, unless it were by the aid of one of mortal birth. Hence, even whilst he was a babe, he is fabled to have *crushed* two dreadful *serpents* with his hands.⁵ One of his actions was the slaying of the Lernæan *Hydra*: this was the offspring of Typhon:⁶ and in an Etrus-

¹ Περσεφονη δε, και Ισις, ή Γη, και 'Ρεα, και 'Εστια, και Πανδωρα, και έτερα μυρια ονομαζεται. Tzetzes, in Lycophron. Alexand. v. 705.

² ואיבה אשתו בין ובין האשה ובין ורעה הוא ישפך ראש ואתה תשופם : קרב "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. iii. 15. —The Septuagint translates it: Αυτος σου τηρησει κεφαλην, και συ τηρησεις αυτου

πτερναν.—And so also the Coptic: ΟΥΟΣ ΗΘΟΥ ΕΥΕΛΡΕ
ΕΤΕΚΛΨΕ ΟΥΟΣ ΗΘΟΚ ΕΚΕΛΡΕΘ
ΕΠΕΥΘΙΡC.—The Arabic version has: وحي ممدوح &c.

et hæc scindet ex te caput, et tu mordebis eum in calcaneo.—The Targum of Onkelos has: ודבבו אשוי בין ובין אחא ובין בנך ובין בנהא הוא יחידכיר לך מחדעבוד : ליה-מלקדמן ואח תהי-נשר-ליה לספא. *Et inimicitiam ponam inter te et inter mulierem; et inter filium ejus: ipse recordabitur tibi, quod fecisti ei a principio; et tu observabis ei in finem.*

³ Orph. Hymn. eis 'Ηρακλ.

⁴ Τοις δε θεοις λογιον ην, υπο θεων μεν μηδενα των γεγωντων απολεσθαι δυνασθαι: συμμαχουντος δε θνητου τιωos, τελευτησεν. Apollodorus, lib. i. p. 14.—See Macrobius. Saturn. lib. i. c. 20.

⁵ Infans cum esset, dracones duos duabus manibus necavit.—Hygin. Fab. xxx.

⁶ Hydram Lernæam, Typhonis filiam, &c.—Hyginus, ibidem.

can amulet given by Caylus, he is represented as *treading* it beneath his feet.¹ He slew the dreadful *dragon* that guarded the golden apples of the Hesperides, near Mount Atlas; and this dragon also was the offspring of Typhon:² and in a Tyrian coin in Maurice, he is represented as *crushing* the great *serpent* with a stone. But his *last*³ and most celebrated labor, was conquering Hades itself, and dragging the three-headed monster Cerberus in chains. Cerberus was also the offspring of Typhon;⁴ and was even himself represented as a serpent.⁵

Hercules is represented by Nonnus as the same as Mithras, or Helios, or Delphian Apollo.

— εἰτε συ Μίθρης,

Ἡελιος Βαβυλωνος, ἐν Ἑλλάδι Δελφός Απολλων.⁶

And Apollo is identified with Osiris and Dionysus.⁷ There was a tradition, according to Hyginus, that the serpent Python would be destroyed by the offspring of Latona: for this reason he persecuted her wherever she fled. But she, escaping to Delos, was delivered of Apollo and Diana; the former of whom immediately went to Parnassus to revenge his mother, and slew Python with his arrows.⁸ Millin gives us a figure of Latona holding in her arms the infants Diana and Apollo, and pursued by the dreadful serpent.⁹ Plutarch, too, calls it *Οφίς*, a serpent.¹⁰ But Latona was the same as Proserpine, the mother of mankind. Hence Callimachus celebrates Apollo, as the destined saviour of man:

Ἰη, ἡ παιὼν ἀκουομένη οὐνεκα τοῦτο
Δελφός τοι πρωτίστον ἐφυμνίον εὐρέτο λαός,

¹ Caylus, Recueil d'Antiq. tom. ii. tab. xviii. fig. 1.

² Draconem, immanem Typhonis filium, qui mala aurea Hesperidum servare solitus erat, ad montem Atlantem interfecit.—Hygin. ibid. p. 87.

³ Cerberus extremi suprema est meta laboris.—Ausonius.

⁴ Canem Cerberum, Typhonis filium.—Hyginus, ibid. p. 88.

⁵ Περὶ Κερβερον Καταίος (leg. Ἑκαταίος) ὁ Μιλησιος λόγον εὔρεν εἰκότα, ὅφιν φησας ἐπὶ Ταυραφ τραφηναὶ δεινόν, κ. τ. λ. Schol. in Antholog. lib. iii. p. 391. ed. Brodæi.

⁶ Nonnus, Dionysiæc. lib. xl.

⁷ Πολλὰς ὀνομασίας καλεῖται ὁ ἥλιος

Ἥλιος, Ὠρος, Οσίρις, ἀναξ, Δίος υἱός, Απολλών, κ. τ. λ.

Johannes Lydus, de Mens. p. 15.

Conf. Macrobi. Sat. lib. i. c. 18.

⁸ Python, Terræ filius, draco ingens. Hic ante Apollinem ex oraculo in monte Parnasso responsa dare solitus erat. Huic ex Latonæ partu interitus erat fato futurus. Post diem quartum quam essent nati, Apollo matris pœnas exsecutus est. Nam Parnassum venit, et Pythonem sagittis interfecit, inde Pythius est dictus.—Hygin. fab. cxl. See Macrobi. Saturn. lib. i. c. 17. p. 196.

⁹ Millin, Galerie Mythologique, plate xiv. fig. 51.

¹⁰ Καὶ πλησίον ὅφιν τῷ Απολλωνί περὶ τοῦ χρηστήριου μονομαχοῦσαν ἐν Δελφοῖς γενέσθαι λεγούσιν.—Plutarchus περὶ τοῦ τα ἀλογα λόγῳ χρῆσθαι, p. 790.

Ἥμος ἐκβαλὶν χρυσεῶν ἐπεδείκνυτο τοξῶν.
 Πυθω τοι κατιόντι συνήντητο δαίμονιος θῆρ,
 Λίνος οφίς· τον μὲν σὺ κατήναρες, ἄλλον ἐπ' ἄλλω
 Βαλλῶν ὠκύν οἷστον· ἐπηύτησε δὲ λαός,
 Ἴη, Ἴη παιήον, ἱεὶ βέλους. ΕΤΘΤ ΣΕ ΜΗΤΗΡ
 ΓΕΙΝΑΤ' ΑΟΣΣΗΤΗΡΑ· το δ' ἐξέτι κείθεν αείδῃ.¹

And Virgil speaking of the second anticipated golden age of the world, free from sin and disease, says,

Casta fave Lucina, tuus jam regnat Apollo.—Ecl. iv. 10.

L'Abbé Pluche explains the fable of Apollo and Python—qu' Horus s'étoit armé de flèches, et avoit tué Ob, ou Python, que pour cette raison il avoit été nommé Apollon, le conquérant.² Herodotus tells us that Apollo and Diana were the children of Dionysus and Isis, and that Latona was their nurse and preserver: "For Apollo is called," he says, "in the Egyptian language, Horus; Demeter, Isis; and Diana, Bubastis."³ Æschylus makes Apollo to be the father of Apis.⁴ But Horus and Osiris have been identified by Bryant; and Osiris and Adonis, and their representatives in other eastern countries, were typical of Adam, as the first born, and generative cause and the producer of all; of Noah, as the regenerative cause and principle of generation in the second world; and of the promised seed of the woman, as the future cause of salvation and regeneration to the world. Apollo, as Osiris, is considered by Macrobius as a generative principle.⁵ I will just adduce in conclusion the following passage of Parkhurst. "I find myself," he observes, "obliged to refer ΠΩΤ, as well as the Greek and Roman *Hercules*, to that class of *idols* which were originally

¹ Callimach. Hymn. eis Ἀπολλῶνα, v. 97.—Proserpine herself was called Σωτῆρα, or the Saviour, by the Arcadians: τὴν Κορὴν δὲ Σωτῆραν καλοῦσιν οἱ Ἀρκαδῆς. Pausan. Arcad. c. 31.

² Pluche, Hist. du Ciel, p. 247. tom. i.

³ Ἀπολλῶνα δὲ, καὶ Ἀρτέμιν, Διονύσου καὶ Ἰσιδος λεγούσι εἶναι παῖδες· Ἰητὸν δὲ, τροφὸν αὐτοῖσι καὶ σωτῆραν γενέσθαι. Ἀγυγκτιστὶ δὲ Ἀπολλῶν μὲν Ὀρος· Δημήτηρ δὲ, Ἰσις· Ἀρτέμις δὲ Βουβαστίς. Herod. lib. ii. p. 171.—So in the Epigram:—

Οὐτῶ Βουβαστίς καταλύεται. εἰ γὰρ ἕκαστος

Τέτεται ὥς αὐτὴ τις Θεοῦ ἐστὶ λόγος;

Antholog. lib. i. p. 154. Conf. Schol. et Brodæi annot.

⁴ Ἀπὶς γὰρ ἐλθὼν ἐκ περας Ναυπακτίας,

Ἰατρομαντὶς, παῖς Ἀπολλῶνος, χθονα

Τὴν δ' ἐκκαθαίρει κνωδαλῶν βροτοφθορῶν. Æschyl. in Supplic.

⁵ Apollinem πατρὸν cognominaverunt, et auctorem progengerandarum omnium rerum—ut ait Orpheus:

πατὸς ἐχόντα νοὸν καὶ ἐπιφρόνα βουλῆν.

Macrob. Sat. i. 17. p. 195.

designed to represent the *promised Saviour, the desire of all nations*. His other name, *Adonis*, is almost the very Heb. אֲדֹנִי, or *Lord*, a well-known title of Christ; and as for מַלְחָמָה, I would, without being dogmatical or positive, propose the derivation of it from מָלַח to *put an end to*, and מַלְחָמָה *heat*; i. e. *wrath or punishment*. I cannot forbear adding, from the learned Mr. Spearman, to whose second letter on the LXX. I am much obliged in this article, that, 'according to Julius Firmicus, on a certain night, while the solemnity [in honor of Adonis] lasted, an image was laid in a bed, and after *great lamentation* made over it, *light* was brought in, and the priest, *anointing* the mouths of the assistants, whispered to them that *salvation was come, that deliverance was brought to pass*;' or, as Godwin (*Moses and Aaron*, p. 186.) gives the words, *Θαῤῥεῖτε τῷ Θεῷ, ἐστὶ γὰρ ἡμῖν ἐκ πόνων σωτηρία*: *Trust ye in God, for out of pains salvation is come unto us*: on which their sorrow was turned into joy, and the image taken, as it were, out of its sepulchre."¹

We may consider these three deities, Demeter, Proserpine, and Dionysus, as the real triad;² the origin of all others, whether Egyptian or Chaldean—whether published by Orpheus, by Pythagoras, or by Plato. From this triad all other gods were derived. They were the productive principles, the origin of all things: originally representative of the earth, and the first pair, they became, as their original application was forgotten, applied to the visible deities of every gentile nation—the terra mater, the sun, and the moon.³

¹ Parkhurst, Heb. Lex. in v. אֲדֹנִי.

² Πάντα γὰρ νοητὰ ἐν τῇ τριάδι περιέχεται, καὶ πᾶς ὁ θεῖος ἀριθμὸς ἐν τῇ τάξει ταύτῃ προεληλυθεν, ὡς καὶ αὐτὸς ὁ Χалδαῖος ἐν τοῖς Λογίοις.

Τῆσδε γὰρ ἐν τριάδος ποικίλοις ἐπαρchetαι πάντα.

καὶ πάλιν.

Τῆσδε γὰρ ἐκ τριάδος πᾶν πνεῦμα πατὴρ ἐκείρασε.

Johannes Lydus, p. 20. De Triade, conf. etiam Damascium de Princip. ap. Wolfii Anecd. Græc. tom. iii.

³ Thus Osiris and Isis, as Persephone, first representative of the original pair, were afterwards amongst the Egyptians applied to the sun and moon.—Τὴν ἀρχὴν (Ægyptii) εἶναι δύο θεοὺς αἰδίου τε καὶ πρώτου, τὸν τε ἥλιον καὶ τὴν σελήνην, ὧν τὸν μὲν, Οσίριν, τὴν δὲ, Ἰσίαν, ὀνομασαι. Diod. Sic. lib. i. p. 14.—And thus Abenephcius, ap. Kircher. Œdip. Ægypt. tom. i. p. 186: &c. زكروا اهل

Memorant Philosophorum Persarum et Ægyptiorum familia, quod Osiris, de cujus operibus ante locuti sumus, nihil aliud sit quam Sol; uxor vero ejus Isis, Luna. And the moon is represented by Porphyry as a generative cause, σελήνην τε οὖσαν γενέσεως προστάτιδα. De Antro Nymphar. p. 261.—And Dionysus is made to be the offspring of the moon, εἰσοὶ δὲ παῖδα σελήνης τὸν Διονύσου, Ulpian. in Demosth. contra Midiam, p. 154. (tom. v. Op. Demosth. a Wolff.)—Adonis, too, is identified

We shall find, on examination, that the theology of the mysteries was the theology of every nation of antiquity.

Among the people of Phrygia, Demeter was worshipped under the appellation of Cybele,¹ or Rhea.² The reasons which led L'Abbé Pluche to identify Cybele with Isis, and Atys, the companion of Cybele, with Osiris, may be seen in the note below.³ Cybele is represented in Gronovius with the lotus-flower.⁴ But what Clemens says is very remarkable: "These rites," he observes, speaking of the Eleusinian mysteries, "are performed by the Phrygians, in honor of Atys and Cybele, and the Corybantes."⁵

The legend of Atys is this: a king's daughter in Phrygia took a pomegranate, and placed it in her bosom; the fruit vanished, and she became with child, and produced Atys, or Attis, who was said to be the same as Apollo.⁶

The Corybantes are said to have been derived from Proserpine; i. e. their worship originated out of the same source.⁷ Corybas, the father and head, is described in the Orphic Hymns with the attributes of Dionysus.⁸ And in the Bacchæ of Euripides, there are some passages from which it may be inferred

by Macrobius with the sun: "Adonin quoque solem esse non dubitabitur," &c. Saturnal. lib. i. c. 21.—Hercules was the sun, Ἡρακλεα δε, τον ἥλιον, Tzetzes in Hesiod. p. 249.—And so Macrobius: "Sed nec Hercules a substantia solis alienus est," &c. Saturn. lib. i. c. 20.

¹ Ὅτι ἡ Δημήτηρ πόλεως ἐστὶ καταρκτική, οἶονε ἡ γῆ ὅθεν καὶ πυργοφορον αὐτὴν γραφονσι, λεγεται δε καὶ Κυβηλη, κ. τ. λ. Johannes Lydus, p. 19.—And thus Suidas in Δημήτηρ: Ἐπὶ δε ἔδρα πάσης πόλεως ἡ γῆ ἐστίν, ὡς βασταζοῦσα τὰς πόλεις, πλαττεται πυργοφορος.

² Tzetzes cited in p. 273. note ¹; she is there identified with Vesta.—And thus Phurnutus: Ἐξῆς δε περὶ τῆς Δημήτρος καὶ Ἑστίας οὐ πᾶν λεκτεον ἑκάτερα ὁ κοικεν οὐχ ἕτερα τῆς γῆς εἶναι. De Nat. Deor. p. 74. The same words occur in Villosion, Anec. Gr. as cited in Class. Journ. No. lxxviii. p. 336. note ².

³ On pourra me demander qui est cet Atys qui accompagne ordinairement la Cybèle de Phrygie. Il ne diffère d'Osiris que par le son. Les savans conviennent que ce mot signifioit *seigneur* en Phrygien. On voit des monumens où Atys est appelé le très-haut, [μητρεὶ των παντων Ῥεῖη, Ἀττιδ' ὕψιστ' à Rhæa, la mère commune de tous (les dieux et de tous les hommes) et à Atys le très-haut. Gruter, Inscript. p. 82. l.] et placé à côté de Rhæa, la mère commune. Mais ce qui montre que cet Atys est Osiris ou le soleil, et que Rhæa ou Cybèle, qui est inséparable d'Atys, est la même qu' Isis, c'est que cet Atys éprouve les mêmes traitemens qu' Osiris: une telle ressemblance entre les malheurs du mari d' Isis et de celui de Cybèle, suffiroit pour faire voir que l'un est une copie de l'autre.—Pluche, Hist. du Ciel, tom. i. p. 196.

⁴ Gronov. Thesaur. Antiq. Græc. tom. vii. p. 424.

⁵ Ταῦτα οἱ Φρυγες τελικοῦσιν Ἀττιδί, καὶ Κυβηλῇ, καὶ Κορυβασίν. Clem. Alex. Protrept. p. 11. And he observes, a little after, δι' ἣν αἰτίαν οὐκ ἀπεικώτως τὸν Διονύσον τινες Ἀττιν προσάγορευεσθαι θελοῦσι, αἰδῶιν εὐσεπόμενον. p. 12.

⁶ See Arnobius, lib. v. and Pausanias, lib. vii.

⁷ Quos quidam Corybantes dictos trahunt ἀπο τῆς Κορῆς: Corybas enim Proserpina, quæ Κορὴ dicitur Græce, sine patre natus.—Servius in Æn. lib. v. 3.

⁸ See Orph. Hymn. lxxviii.

that the Bacchanalian χοροὶ were borrowed from the Lydian worship of Cybele.

Amongst the Pelasgic tribes these deities were denominated Cabiri: they were called, according to the scholiast on Apollonius Rhodius, Axieres or Ceres, Axiokersa or Proserpine, and Axiokersos or Pluto; or rather, I should imagine, from the analogy of the rites of Ceres, Libera, and Liber, as introduced into Italy by the Pelasgi, Dionysus. And that the Pelasgic deities were those of Eleusis we have another proof. The worship of the Cabiri, we learn from Herodotus, was introduced by the Pelasgi into Samothrace;² and we are told by Strabo, that Demeter and Proserpine were worshipped in some of the British isles with the same rites as in Samothrace.³ The worship, therefore, of the Celtic and German tribes of the west was the same as that of the people of the east. Thus Proclus tells us, that there were seven islands in the ocean sacred to Proserpine.⁴ According to Dionysius and Strabo, the women in the islands about Britain performed the rites of Bacchus, crowned with ivy, &c.⁵ Tacitus says of the ancient Ger-

¹ Τεσσαρες εἰσι τον αριθμον, Αξιερος, Αξιοκερσα, Αξιοκερσος. Αξιερος μεν ουν εστιν ἡ Δημητηρ· Αξιοκερσα δε ἡ Περσεφονη· Αξιοκερσος δε ὁ Αἰθης. Ὁ δε προστιθεμενος τεταρτος Κασμιλος ὁ Ερμης εστιν, ὡς ἱστορεῖ Διονυσιοδωρος. Schol. in Apoll. Rhod. Argonaut. lib. i. Conf. Phavorin. et Etymolog. Magn. in Καβειροι.

² Ὅστις δε τα Καβειρων οργια μεμνηται, τα Σαμοθρηκικες παραλαβοντες παρα Πελασγων, οὔτος ωνηρ οἶδε το λεγων την γαρ Σαμοθρηκήν ωκεον προτερον Πελασγοι οὔτοι, τοιπερ Αθηναίοισι συννοικοι εγενοντο, και παρα τούτων Σαμοθρηκικες τα οργια παραλαμβάνουσι. Herod. lib. ii. c. 51.

³ Περὶ δε της Δημητρος και της Κορης, πιστοτερα· ὅτι φησιν εἶναι νησον προς τη Βρεττανικῇ, καθ' ἣν ὁμοια τοις εν Σαμοθρακῇ περὶ την Δημητραν και την Κορην ἱεροποιεῖται. Strabo, lib. iv. c. 5. p. 320. (tom. i. Ed. Tauchnitz).—At Anthea there was a temple dedicated to the Pelasgic Ceres. Αντικρυν δε του μνηματος των γυναικων Δημητρος εστιν ἱερον ἐκκλησιν Πελασγίδος, κ. τ. λ. Pausan. Corinth. c. 22.

⁴ Εἶναι γαρ εν τοις αὐτων χρόνοις ἑπτα μεν νησους εν εκεινῇ τῇ πελάγει Περσεφονης ἱερας, τρεις δε αλλας ἀπλετους, την μεν Πλουτωνος, την δε Αἰμῶνος, χιλίων σταδίων το μεγαθος. Proclus in Timæo, p. 55. See the Schol. on Plato ed. by Ruhnken.

⁵ Αγχι δε Νησιῶν ἑτερος πορος, ενθα γυναικες Ἀνδρων ἀντικερθηεν ἀγῶων Ἀμνιταων Ὀρνυμεναι τελευσοι κατὰ νομον ἱερα Βακχῶ, Στεψαμεναι κισσοιο μελαμφυλλοιο κορυμβοις, Ἐννυχιαὶ καταγης δε Λιγυθροος ὀρνυται ἡχη, κ. τ. λ.

Dionys. Perieg. v. 570.

See the Scholiast in loco, and the Comment of Eustathius.

Nec spatio distant Nesidium littora longe:

In quibus uxores Amnitum Bacchica sacra

Concelebrant, hedere foliis tectæque corymbis.

Prisciani Perieg. v. 589.

Εν δε τῷ ὠκεῶν φασιν εἶναι νησον μικραν, ου πανυ πελαγίαν, προκειμένην της ἐκβολης του Λεγῆρος ποταμῶν· οἰκειν δε ταυτην τας των Ναμνιτων γυναικας, Διονυσῶν κατεχομενας· και ἱλασκομενας τον θεον τουτον τελευται τε, και αλλαις ἱεροποιῖαις ἐξιλεομενας. Strabo, lib. iv. c. 4. p. 349. vide loc. My edit. is the stereotype of Leipsic, 3 vols. 1819.

mans, that they worshipped in common Herthum (or, as Boxhornius proposes to read it, Aerthum); that is, says he, terra mater, or the earth, *erde*:¹ and he adds, that an island in the ocean, called Castum Nemus, was dedicated to her, and that in it were celebrated her mystic rites.² The same author tells us, that part of the Suevi worshipped Isis.³ Marcus Zuerius Boxhornius, in an epistle to Nic. Blanchard, illustrative of Tacitus, has shown us, that not only many words, but also the worship of the Germans were like those of the Persians.⁴ And we may find all their deities in the mythology of the eastern nations: for instance, Teutates and Hesus⁵ may be recognised as the Egyptian and Phœnician Thoth,⁶ and the Syrian Hazizos.⁷ Montfaucon has presented us with a figure of Seiva, the German Venus, naked, with an apple in her right hand, and a bunch of grapes in the other.⁸

¹ Reudigni deinde, et Aviones, et Angli, et Varini, et Eudoses, et Suardones, et Nuithones, fluminibus aut sylvis muniuntur, nec quidquam notabile in singulis, nisi quod in commune Herthum, id est, terram matrem, colunt, eamque intervenire rebus hominum, invehi populis arbitrantur.—Tacit. German. p. 554. ed. Amst. 1661.

² Est insula oceani Castum Nemus, dicatumque in eo vehiculum veste contectum, attingere uni sacerdoti concessum. Is adesse penetrali deam intelligit, vectamque bubus feminis multa cum veneratione prosequitur.—Id. ib. p. 555.

³ Pars Suevorum et Isidi sacrificant.—Id. ib. p. 542.

⁴ "Neque tantum nomina hæc Persis et Germanis eadem, sed et sacra fuere, et sol et ignis Germanis quoque ut numina colebantur. Insignis est locus in legibus Canuti, totius Angliæ, Danorum, et Septemtrionalium (ita se ipse appellat) regis: *Prohibemus, inquit, gravissime omnem gentilitatem. Gentilitas est, quod quis idola veneretur; id est, quod quis veneretur gentiles Deos, et solem et lunam, ignem aut aquam, &c.* Ignis ergo et sol Dii Germanis, et præcipue culti, sicut et Persis."—Boxhorn. Epist. ad calcem Tacit. Op. Ed. Amst. 1661.—Cæsar observes of the Celtic religion: "Deum maxime Mercurium colunt; post hunc, Apollinem, et Martem, et Jovem, et Minervam. De his eandem fore, quam reliquæ gentes, habent opinionem," &c. De Bello Gallico, lib. vi. c. 17.—And again of the Germans: "Deorum numero eos solos ducunt, quos cernunt, et quorum aperte opibus juvantur, Solem, et Vulcanum, et Lunam: reliquos ne fama quidem acceperunt." Id. ib. lib. vi. c. 21. But he was not aware that these included all the rest. Pliny, speaking of the doctrine of the Magi, says: "Britannia hodieque eam attente celebrat tantis ceremoniis, ut dedisse Persis videri possit." Hist. Nat. lib. xxx. c. 1.—It was Apollo whom the Celts of Britain, according to Hecatæus, were said peculiarly to worship: Ἐκαταῖος καὶ τινες ἕτεροι φασιν, ἐν τοῖς ἀντιπεραντῆς Κελτικῆς τοποῖς κατὰ τὸν Ὠκεανὸν εἶναι ἡρώων οὐκ ἐλαττω τῆς Σικελίας—ὑπαρχειν δὲ κατὰ τὴν ἡῡσον τεμένος τε Ἀπολλωνὸς μεγαλοκρεπες, καὶ ναὸν ἀξιολογὸν ἀναθημασί πολλοῖς κεκοσμημένον σφαιροειδῆ τῷ σχηματί. Diod. Sic. lib. ii. c. 13.

⁵ Et quibus immitis placatur sanguine diro
Teutates, horrensque feris altaribus Hesus.

Lucan. Pharsal. lib. i.

⁶ See Bochart, &c.

⁷ Hesus was Mars, says Bochart. And the emperor Julian observes, Ἀρῆς Ἀξίζος λεγομενος ὅπο των οἰκοντων την Εδεσσα Συρων. Orat. in Solem.

⁸ Montfaucon, Antiq. Expliq. tom. ii. part 2. plate clxxxiv.

At Ephesus, Proserpine was worshipped under the name of Artemis, or Diana. Æschylus, says Herodotus, made Diana to be the daughter of Ceres, and borrowed the idea from the Egyptians.¹ The Ephesian Diana was pictured as covered with breasts;² and the Egyptian Isis was represented in a similar manner.³ Hence Diana was exactly synonymous with Isis in her double character of Ceres and Proserpine: for Ceres was also represented as mammiferous.⁴ And according to the Roman fabulists, a personage called Virbius is represented as bearing the same relations to Diana, as Adonis to Aphrodite.⁵ Diana was called by the Thracians Bendis;⁶ and her rites were similar to the Bacchanalia, &c.⁷

The Syrian Aphrodite, or Babylonian Mylitta, was worshipped by the Persians, according to Herodotus, under the title of Mithra.⁸ Mithra and Mithras were Isis and Osiris, Demeter and Persephone and Dionysus: and the mysteries of the Persian deities, performed in dark caverns,⁹ were the same as those that were celebrated in the secret recesses of Eleusis.¹⁰

¹ Εκ τούτου δε του λόγου και ουδενος αλλου, Αισχυλος δ' Ευφοριωνος ήρπασατο, εγω φρασω, μουνος δη ποιητων των προγενομενων εποησε γαρ Αρτεμιν ειναι θυγατερα Δημητρος, κ. τ. λ. Herod. lib. ii. p. 171.—Servius asserts the identity of Diana and Proserpine: "Propter cupressum Dianæ. Ipsa enim est etiam Proserpina;" in Æn. iii. 681.—"Hecate trium potestatum numen est. Ipsa est enim Diana, Luna, Proserpina;" in Æn. vi. 564.

² Diana, Ephesiis multis mammis et uberibus extracta.—Minucius Felix, c. 21. See figures of her in Montfaucon, &c.

³ Hinc est quod continuatis uberibus corpus Deæ (Isidis) densetur, quia terræ vel rerum natura: alit nutritur universitas.—Macrob. Saturnal. lib. i. c. 20.

⁴ At gemina et mammosa Ceres est ipsa ab Iaccho.—Lucret. lib. iv. 1164.

⁵ Alii Memphitum deum volunt Leucothææ connexum, sicut est Veneri Adonis, Dianæ Virbius.—Servius in Æn. lib. vii.

⁶ Βενδης ή Αρτεμης Θρακιστι.—Hesychius. Vide Palæphatum de Incred. Suidam, et Phavorinum.

⁷ Τοις Διονυσιοις εοικε και τα παρα τοις Θραξι, τατε Κοτυττια, και τα Βενδιδεια, παρ' οίς και Ορφικα την καταρχην εσχον. Strabo. lib. ix.

⁸ Herod. lib. i. c. 131. See particularly what Julius Firmicus says of Mithras, De Error. Profan. Relig.

⁹ Porphy. de Antro Nymphar. p. 263. Julius Firmicus, de Error. Profan. Relig.

¹⁰ "Was nunden Dienst jener Mithra betrifft, so wären genauere Nachrichten sehr zu wünschen. Daraus würde sich die Identität mit allen übrigen weiblichen Naturwesen vollends über allen Zweifel erheben lassen. Ein Symbol, das Plutarchos, bei Gelegenheit jener Einweihung zu Pasargada bemerkt, werden wir unten in den Mystereien des Bacchus und der Proserpina zu Athen und in Grosgrichenland, wieder finden. Vielleicht hatte er auch manches andere mit dem etwas sinnlichen Cultus der übrigen Wesen dieser Art gemein. Dass der Dienst des Mithras etwas von diesem Charakter schon bei den alten Persern hatte, wissen wir aus dem Zeugniß des Durlis beim Athenæos (lib. x. 10. vergl. vii.): Nur an dem Mithras-tage durfte, nach dem Magiergesetz, der persische König bis zur Trunkenheit trinken, und auch dann nur tanzte er den Nationaltanz." Creuzer, Symbol. und

With the Babylonian goddess was connected their deity Belus, Baal, or Bêl, in conjunction with whom was worshipped a dragon or serpent.¹ And Belus may be identified with the Egyptian Apis.

Βηλος ἐπ' Εὐφρηταο, Λιβυς κεκλημένος Ἀμμων,
Ἀπισ ἐφ' ἑαυτοῦ Νεϊλωτος, Ἀραψ Κρονος, Ἀσσυριος Ζεὺς.

Nonnus, lib. x.

In the verses that follow, some of which have been already cited, Nonnus identifies this deity with Apollo, and Mithras, and Hercules.

The Emperor Antonine, the son of Caracalla, had more cause for giving the Phœnician Astroarche, or Astarte, in particular, for a wife to his god Heliogabalus,² than has been generally imagined. Heliogabalus, or Alagabalus, was Baal, or Dionysus; and the solar orb,³ as being the cause and promoter of generation.⁴ To him was consecrated a *serpent*; and amongst the mystical symbols of his worship were αἰδοῖα ἀνθρώπου.⁵ Astarte was, according to Herodian, Urania, and symbolically

Myth. band ii. p. 21.—In the following passage Mithras may be identified with the Phrygian Attis, and Attis is expressly identified with Dionysus: 'Ἡ μὲν Βενδῖς, Θρακία θεός, ὁ δὲ Ἀνουβῖς Αἰγυπτῖος, ὃν οἱ λόγοι καὶ κυνοπροσωπὸν φασιν. Μιθρῆς, Περσικός, ὁ Ἀττίς, Φρυγίος' ὁ μὲν Μιθρῆν, ὁ αὐτὸς οὗτος τῷ Ἡφαιστῷ, ἀλλοὶ δὲ τῷ ἡλίῳ φασιν· ἐπεὶ οὖν οἱ βαρβαροὶ Πλουτὶ ἐκομῶν, εἰκοτῶς καὶ πολυτελῶς τοὺς ἑαυτῶν θεοὺς κατεσκευάζον· τὸν Ἀττίω δὲ Φρυγίᾳ σεβόνται, τὸν αὐτὸν οὐτὰ τῷ Διονυσῷ, κ. τ. λ. Schol. in Lucian. Zeus Τραγῶδος, p. 8.

¹ Καὶ τὴν εἰδωλὸν τοῖς Βαβυλωνίοις ὁ ὄνομα Βηλ.—Καὶ τὴν δράκοντα μέγαν, καὶ ἐσεβόντο αὐτὸν οἱ Βαβυλωνιοί.—Apocryphal book of Bel and the Dragon, v. 3—23.—“Profecto potentiam fecit Deus in brachio suo: subiguntur enim leones, et dracones eliduntur, et Bel atque Mithras captivi abducuntur.” S. Domitiani concio ad Persas, in Menæis Græcorum.—Amongst the extraordinary things shown to Alexander in India, was a great dragon that was sacred to Dionysus, ἐν δὲ τοῖς εἰδεῖσι καὶ ζῶων ὑπερφύων, Διονυσίου ἀγάλμα, ὃ Ἰνδοὶ ἐθνὸν δράκοντα τὴν μήκος πενταπλεθρον, ἐτρεφετο δὲ ἐν χωρίῳ κοιλίῳ, ἐν κρημνῷ βαθεῖ, τείχει ὑψηλῷ ὑπὲρ τῶν ἀκρῶν περιβεβλημένος· κ. τ. λ. Maximus Tyrius, Dissert. viii. 6.

² ἦσθας δὲ ἀπαρεσκευθαι αὐτῷ, ὥς πάντα ἐν ὅλοις πολεμικῇ θεῷ, τῆς Οὐρανίας τοῦ ἀγάλματος μετεπέμψατο, σεβόντων αὐτὸ ὑπερφύων Καρχηδονίων τε καὶ τῶν κατὰ τὴν Λιβυὴν ἀνθρώπων· φασὶ δὲ αὐτὸ Διδῶ τὴν φοινίσσαν ἰδρυσασθαι, ὅτε δὴ τὴν ἀρχαίαν Καρχηδὸνα πάλιν ἐκτίσσει, βυρσαν κατατεμόσαν. Λιβύης μὲν οὖν αὐτὴν Οὐρανίαν καλοῦσι, φοινίκας δὲ Ἀστροαρχὴν ὀνομαζοῦσι, σελήνην εἶναι θελοῦντες. Herodian. Hist. lib. v. c. 15.

³ See Selden de Diis Syris, Syntag. ii. c. 1. who gives the following inscriptions: SOLI ALAGABALO IVLIVS BALBIVS AQVILA: and, TI. IVLIO BALBILLO S. SOL. ALAGABALI EVDAEMON LIB. PATRONO OPTIMO.

⁴ Τα μὲν γὰρ ελεοὶ τῶν εἰδῶν, τα δὲ ἐργάζεται, τα δὲ κοσμεῖ, τα δὲ ἀναγίρει, καὶ οὐδὲν ἐστὶν ὃ δίχα τῆς ἀφ' ἡλίου δημιουργικῆς δυνάμεως εἰς φῶς προσεισι καὶ γένεσιν. Julian. Orat. de Sole.

⁵ Τῷ αὐτῷ [Ἐλισιογαβαλῷ] εὐνὴ παῖδας σφαγιαζόμενος, καὶ μαγγανευμασί χρωμένος, ἀλλὰ καὶ εἰς τὸν ναὸν αὐτοῦ λείποντα καὶ πύθοντα καὶ οφθαλμοὺς τινὰ ζῶντα ἐγκατακλείσας, αἰδοῖα τε ἀνθρώπου ἐμβάλων, καὶ ἀλλ' ἅτα ἀνοσιουργῶν περιπλοῖς τε τισὶ μύροις αἰετοῦ χρωμένος. Xiphilinus de Heliogab.

the moon,¹ which was also a generative principle: she was Venus,² who, we are told, was worshipped amongst the Syrian nations as the *Mater Deum*.³ These two were, therefore, Dionysus and Proserpine. And we learn from Herodotus, that the only deities worshipped by the Arabians were Dionysus and Urania, whom they called in their own language Urotalt and Alilat;⁴ the latter of which was Aphrodite, the Assyrian Mylitta, and the Persian Mithra.⁵ Selden finds her name in the Alcoran.⁶ In the sacred writings, also, Baal and Astaroth [Astarte] are coupled together.⁷

¹ Ἐνι δὲ καὶ ἄλλο ἱερὸν ἐν Φοινικῇ μέγα, τὸ Σιδωνιοὶ ἐχούσι· ὡς μὲν αὐτοὶ λέγουσι, Ἀστάρτης ἐστὶ. Ἀστάρτην δ' ἐγὼ δοκεῶ Σελήνην αἰεμεναι. Lucian. de Dea Syr. p. 657. Edit. Variorum.

² "Quarta Venus Syria Tyroque concepta, quæ Astarte vocatur." Cic. de Nat. Deor. lib. iii.—Ἀστάρτη, ἢ παρ' Ἑλλήσι Αφροδίτη λεγομένη. Suidas in Ἀστάρτη.—Δηλοὶ δὲ τοῦτο τὴν Ἀστάρτην, ἡγοῦν Αφροδίτην. Procopius, in 2 Reg. c. xvii.—Plutarch, speaking of the Syrian goddess worshipped at Hierapolis, says, οἱ μὲν Αφροδίτην, οἱ δὲ Ἦραν, οἱ δὲ τὴν ἀρχὰς καὶ σπερματὰ πασίαν ἐξ ὕγρων παρασχούσαν αἰτίαν καὶ φύσιν νομίζουσι. Plut. in vit. Cras.

³ Οἱ περὶ τὰς χώρας ταύτας, σεβούσι μὲν ὡς ἐπὶ παντὶ τὴν Αφροδίτην ὡς Μητέρα Θεῶν, ποικίλοις καὶ ἐγχαῶρις ὀνομασίαι προσαγορευόντες. Ptolemæus, Tetrabibl. lib. ii.

⁴ Διόνυσον δὲ Θεὸν μόνον καὶ τὴν Ουρανίην ἡγεόνται εἶναι. Οὐνομαζούσι δὲ τὸν μὲν Διόνυσον, Ουροτάλτ· τὴν δὲ Ουρανίην, Ἀλίλατ. Herod. lib. iii. p. 185.

⁵ Ἐπιμεμαθήκασιν δὲ καὶ τῇ Οὐρανίῃ θύειν, παρὰ τὴν Ἀσσυρίων μαθόντες καὶ Ἀραβίων· καλεοῦσιν δὲ Ἀσσυριοὶ τὴν Αφροδίτην Μυλίττα· Ἀραβιοὶ δὲ Ἀλίττα· Πέρσαι δὲ Μιτράν. Herod. lib. i. p. 62.—Μυλήταν, τὴν Ουρανίαν Ἀσσυριοὶ. Hesychius.

⁶ Sed vero inter Arabum numina, quæ, ut fit, currente seculo, numerosiora fuere, habemus etiam in Alcorano quod ad Herodoti Alyttam propius accedit. Id est, Alleth, Lath, seu Alletto. Azoara lxiii., in versione Retinensis; *An tribus imaginibus visis, videlicet Alletto, Alance, Meneth, masculos Deoque fœminas adscribitis?* In Arabico vero legitur: *افرايتم اللات والعزيب ومنات* quod sonat, *Vidistis*

افرايتم اللات والعزيب ومنات quod sonat, *Vidistis*

Allat, seu Alletto, et Aluze et Meneth tertiam aliam? Vobisne [hæc] mares et Deo fœminæ?—Selden, de Diis Syris, Syntag. ii. c. 2. p. 254. Ed. Elzevir. Allat is also mentioned by Abul Faragius; see also Pococke's notes on the passage in his Spec. Hist. Arab.

⁷ ויעזבו את־יהוה ויעבדו לבעל ולעשתרות "And they forsook the Lord, and served Baal and Ashtaroth." Jud. ii. 13. Conf. x. 6.—ישראל אה־הבעלים "Then the children of Israel did put away Baalim and Ashtaroth." 1 Sam. vii. 4.—And, by the way, from these observations we may deduce the true interpretation of the word אשרה as connected with Baal. The modern versions, following the Septuagint and Vulgate, interpret it a *grove*. Now I am inclined to think that it has no where such a signification. The versions to which we must look for the best information on this subject, as they have not followed the Greek or any other version, are the Chaldee, the Syriac, and the Arabic. The Chaldee version almost always interprets the words in its various forms by אשרה, אשרה, and the like, which Walton translates, after the other translators from the Hebrew, *lucos*; but which are only the Hebrew words in a Chaldee form, and bear therefore the same meaning. The Syriac and Arabic, in every place that I have looked, except when they render it as a proper name, interpret

it, the former, by *مذلل* numina, idola; the latter, by *أصنام* idola, simulacra.

I will now hasten to conclude. If I were inclined, I could

The very mode in which lexicographers account for the word signifying a *grove*, is exceedingly absurd: it is given as a derivative from the root אשר *beavit, beatum, felicem prædicavit*. "אשר *f.* (says Buxtorf.) *Lucus, sic dictus, quod homines beatitatem in eo, utpote sacro et religioso, quærent, aut per antiphrasin, quasi minime beatus, ut Latine Lucus quasi minime lucidus.*" This word is never used but in connexion with Baal or other idols, or idolatrous practices. The words in other places rendered in English by *wood, or grove, or forest*, are: יער Deut. xix. 5. Josh. xix. 8. 1 Sam. xiv. 25. xvii. 5. xxiii. 15, 16. 18. 2 Sam. xviii. 6. 8. 2 Kings ii. 24. Ps. lxxx. 13. Is. x. 18. Jer. v. 6. Ezek. xxxiii. 15. xxxiv. 25. Micah vii. 14.—אשל Gen. xxi. 33.—השר 1 Sam. xxiii. 15, 16. 18, 19. 2 Chron. xxvii. 4. I consider, therefore, that אשר is but another way of writing עשרת, and that it ought to be rendered the same. And in the time of Procopius, it appears to have been understood as such by those acquainted with the Hebrew: for he observes on 2 Kings xvii. πανταχου το αλσος οἱ λοιποι Ασταρωθ ἐρμηνευουσι and at c. 7. το δε αλσος οἱ λοιποι Ασταρωθ [i. e. אשרת] η Ασταρωθ [i. e. עשרת] ἐρμηνευουσιν ὁ την Ασταρτην δηλοι.—In Jud. iii. 7. accordingly, where we find, "they served אלהים ואתהאשרת Baalim and the groves, τοις Βααλιμ και τοις αλσεσι, codices collated by Kennicott and De Rossi have והעשרת, and the Vulgate translates it *servientes Baalim et Astaroth*: the Syriac,

too, has אֱלֹהִים וְאֲשֶׁרֶת; yet the Chaldee has בעליא לאשרת; and the Arabic is *Baal et Ascrach*. I think, therefore, that the common reading is the best, and that the other has crept in as a gloss to explain it; and I would translate it "Baal's and Astarte's," or rather "images of Baal and of Astarte:" ἀγάλματα της Ασταρτης, as Aquila justly rendered the plural noun.—In Jud. ii. 13. where the Hebrew has לעשרת ולבעל, the English and Vulgate "Baal and Ashtaroth," and the Greek τῷ Βααλ και τοις Ασταρταις, the Syriac and Arabic translate it the same as the former. Conf. 2 Kings xvii. 16. xxiii. 6. in the Greek, Hebrew, Chaldee, Syriac, and Arabic.—In 1 Sam. vii. 3. "put away מותככם והעשרת the strange gods and Ashtaroth," the Greek has περιελετε θεους αλλοτριους εκ μεσου ἑμων, και τα αλση; and in 1 Sam. xii. 10. "we have forsaken the Lord, and have served אלהים ואתהעשרת Baalim and Ashtaroth," τοις Βααλιμ και τοις αλσεσι; and in 1 Sam. vii. 4. for "אלהים ואתהעשרת Baalim and Ashtaroth," τας Βααλιμ και τα αλση Ασταρωθ; and, on the other hand, we find אשר translated by Ασταρτη, 2 Chron. xv. 16; "And also concerning Maachab, the mother of Asa the king, he removed her from being queen, because she had made an idol in a grove; and Asa cut down her idol, and stamped it, and burnt it at the brook Kidron;" και την Μααχα την μητερα αυτου μετεστησε του μη ειναι τη Ασταρτη λειτουργουσαν, και μετεκοψε το ειδωλον, κ. τ. λ.: the Chaldee and Arabic interpret it, *quod festum celebrasset idolis suis*. It should therefore be translated *an idol or image of Astarte*. Again, Deut. vii. 5. "And serves groves and idols," ואתהעשרת ואתהאשרים, και εδουλενον ταις Ασταρταις και τοις ειδωλοις. The Greek interpreters themselves, therefore, understood the two words as synonymous. The expression in the latter part of the sentence is the same as is used in other places in relation to אשר when translated *a grove*: conf. Deut. vii. 6. xii. 3. Exod. xxxiv. 13. 2 Kings xxiii. 5, 6. Baal and Astarte, as the sun and moon, were the leaders of the *host of heaven*. Thus, 2 Kings xxi. 3. "And he reared up altars for Baal, and made אשר a grove—τα αλση—Chald. אשרת—properly *Astarte*, i. e. an image of her; as did Ahab, king of Israel; and worshipped all the host of heaven. 7. And he set a *green image of the grove that he had made in the house*;" το γλυκτον του αλσους, *idolum luci*, Vulgate. This is

absurd. The Hebrew is אשרת בעל. The Syriac אֱלֹהִים וְאֲשֶׁרֶת

Noah, the regenerator, were characterised in the Egyptian theology under the hieroglyphical figure of a bull. Bryant has given us two prayers of the Parsees, taken from the Zendavesta, which may be compared with the foregoing observations. The first is the Néaesch de la Lune. “Je prie Ormusd, je prie Am-schaspands,¹ je prie la Lune, qui garde la semence du Taureau ; je prie en regardant en haut, je prie en regardant en bas,—que la Lune me soit favorable, elle, qui conserve la semence du Taureau ; qui a été créé unique, et dont sont venus des animaux de beaucoup d'espèces: je lui fais izeschné, et néaesch,” &c.—“Lorsque la lumière de la Lune répand la chaleur, elle fait croître les arbres de couleur d'or ; elle multiplie la verdure sur la terre avec la nouvelle Lune, avec la pleine Lune viennent toutes les productions,” &c. The other is A Prayer to the Sacred Bull;² under the character of which we recognise the Egyptian deity, in his threefold reference to the first father of all, to the regenerative personage, and to the future saviour and author of regeneration. The bull is first addressed: “Adressez votre prière au Taureau excellent: adressez votre prière au Taureau pur: adressez votre prière à ces principes de tout bien: adressez votre prière à la pluie, source d'abondance: adressez votre prière au Taureau devenu pur, céleste, saint, qui n'as pas été engendré; qui est saint.” Mention is next made of the evil principle, that had filled the world with desolation: “Lorsque Djé

¹ Les sept premières Esprits célestes.

² It is very remarkable that Bacchus or Dionysus amongst the Greeks was also represented as tauriform. The authorities on which this observation are grounded are thus given by the learned Bochart: (Chanaan, lib. i. c. 18. p. 479.) “Idem Bacchus in Euripide describitur ταυρομορφος, tauriformis. De eo enim sic Pen-theus in Bacchis vers. 918.

Και ταυρος ἦμιν προσθεν ἡγεισθαι δοκεῖς
Et nos videris taurus antecedere.

Et paulo post:

Αλλ' ἡ ποτ' ἦσθα θηρ; τεταυρωσάι γὰρ οὖν
Tunc fera factus? tauri enim speciem geris.

Ita apud Lycophronem:

Ταυρὸν κρυφαίας χερσὶ βάς καταρξέται
Arcana Tauro is offeret libamina.

Tauro, id est Baccho, ut interpretatur Scholiastes, pag. 42. et 43. Et in Elide mulieres hunc hymnum Baccho accinebant: Ελθεῖν ἡρώ Διονύσε ἄλιον ἐς ναόν ἄγων, σὺν Χαρίτῃσιν ἐς ναόν, τῷ βοεφ' ποδὶ θυῶν, ἀξίε ταυρε, ἀξίε ταυρε. Veni, heros Bacche, in sacrum fanum maritimum, cum Gratiis in templum bubulo pede ruens, digne taure, digne taure. Plutarch. in Hellen. q. 36.” But I think that Bochart has not been very happy in his mode of explaining it. “Quia verus in Scriptura Deus sæpe vocatur אביר abbir voce homonyma quæ et potentem significat taurum. Frustra se fatigant Plutarchus et Isacius in Lycophronem ut hujus appellationis alias causas comminiscantur.”

ravage le monde, lorsque l'impur Aschmogh affoiblit l'homme, qui lui est dévoué, l'eau se répand en haut : elle coule en bas en abondance, cette eau se résout en mille, en dix mille pluies. Je vous le dis, ô pur Zoroastre, que l'envie, que la mort soit sur la terre : l'eau frappe l'envie, qui est sur la terre : elle frappe la mort, qui est sur la terre. Que le Dew Djé se multiplie ; si c'est au lever du soleil, qu'il désole le monde, la pluie remet tout dans l'ordre, lorsque le jour est pur.—Si c'est la nuit, que Djé désole le monde, la pluie rétablit tout au (gâh) Oschen. Elle tombe en abondance : alors l'eau se renouvelle ; la terre se renouvelle ; les arbres se renouvellent ; la santé se renouvelle ; ce qui donne la santé, se renouvelle.” We are next told of the destruction of the evil principle, the *serpent* : “ Lorsque l'eau se répand dans le fleuve Voorokesché, &c.—ce cruel Djé, maître de magie, s'élève avec empire ; il veut exercer sa violence ; mais la pluie éloigne Ascheré ; éloigne Eghoière, elle éloigne Eghranm, &c. elle éloigne l'envie, elle éloigne la mort ; elle éloigne la Couleuvre ; elle éloigne le mensonge ; elle éloigne la méchanceté, la corruption, et l'impureté, qu'Ahriman a produites dans les corps des hommes.” In another part of the *Zendavesta* mention is made of the serpent : “ Ormusd, le juste juge, dit à Nérioseugh : après avoir fait ce lieu pur, dont l'éclat se montrait au loin, je marchois dans ma grandeur ; alors la Couleuvre m'aperçut : alors cette Couleuvre, cette Ahriman, plein de mort, produisit abondamment contre moi, neuf, neuf fois neuf, neuf cens, neuf mille, quatre-vingt-dix mille envies.” Bryant says, “ It is to be observed also that there were two persons alluded to under the same character, called in the *Zendavesta* l'Homme Taureau ; both of whom were looked on as the authors of the human race. It is probable that the like was intended in the *Apis* and *Mneuis* of Egypt ; and that in these characteristics there was originally a twofold reference. By the former was perhaps signified our great progenitor, from whom all mankind has been derived : by the other was denoted the patriarch in whom the world was renewed.”

Novel as the foregoing theory may appear, I think few can, after a mature consideration, doubt its general truth. The mysteries were intended amongst the gentile nations to supply the place of the sacred histories amongst the Jews ; but their intent was soon lost, as that also of the Jewish histories would doubtlessly have been, had it not been preserved by a particular providence. They were intended to record the history of the infant world, of the means by which mortality was introduced on the earth, and the promise of a future salvation from the con-

sequences which followed. This history was represented equally in the recesses of Eleusis, in the Italic groves, and in the Egyptian temple, in the dark Mithratic cavern, and in the caves of India. From it originated, after its first import had been forgotten, the various deities of gentile worship, although their source have been so manifoldly obscured in their passage from one people to another. Greece was proverbially the mother of fable:¹ in her theology every appellation, which various tribes of people had given to the same deity, has found a place as a separate divinity. Even the period of the introduction of their worship into Greece, and the history of its migrations, have become eras and circumstances of their personal history.²

Philosophy originated from the same source; and hence it is with some justice that Clemens Alexandrinus tells us, that philosophy was to the Greeks what the law was to the chosen people. Platonism peculiarly was the learning of the Egyptian mystics. As a platonical allegory, I certainly admire Mr. Taylor's "Dissertation." I have only to add, what I think to be a most important confirmation of my whole theory, that the Hebrew Rabbi Maimonides,³ as well as Philo Judæus,⁴ have allegorised the history of the fall in a very similar manner.

T. W.

¹ Μυθοτοκος Ἑλλάς.

² Die Hellenischen Geburtsjahre von Pan, Hercules, und Dionysos, seyen mithin für die Jahre der Einführung dieser Religionen nach Griechenland zu halten.—Creuzer, Symbol. und Mythol. der Alten Völker, iii. band, p. 142. On this subject, the seventeenth to the twenty-third chapter of the first book of the Saturnalia of Macrobius are worthy of particular attention.

³ משבא נחש על חזה הטיל בה וזה מא' רוצה לומר משה ושבע הכה המדמה בנפש Postquam venit serpens, &c. i. e. postquam congenita est phantasia animæ sensitivæ humanæ, projecit in eam sordes, ut sectetur appetitum rerum corporalium, &c. &c. R. Mose ben Majemon. More Neb. c. 29. Vide loc. See also Abarben. f. 77. 2.

⁴ Εστι δε ταυτα ου πλασματα μυθου, οἷς το ποιητικον και σοφιστικον χαιρει γενοσ, αλλα δειγματα τυπων, ἐπ' αλληγοριαν καλουντων, κατα τας δι' απονοιων αποδοσεις· επομενος δε τις εικοτι στοχασμῳ, φησει προσηκουτως τον ειρημενον οφιν, ἡδονης ειναι συμβολον, ὅτι πρωτον μεν απους εστι, κρηνης πεπτακως ἐπὶ γαστερα· δευτερον δ', ὅτι γῆς βωλοῖς σιτιφ χρηται· τριτον δ', ὅτι τον ιον επιφερεται τοῖς οδουσιν, φ' τους δηχθεντας αιρειν πεφυκεν. Philo Judæus, de Mundi Opif. p. 27.—Και γαρ φρονιμωτατος εστιν ὁ οφίς παντων θηριων των ἐπὶ τῆς γῆς, ὡν ἐποιησε Κυριος ὁ Θεός· των γαρ παντων πανουργοτατον εστιν ἡδονη· δια τι; ὅτι παντα ἡδονης δουλα· και ὁ βίος ὁ των φαυλων δεσποζεται ὑφ' ἡδονης. Id. de Allegor. lib. iii. p. 27. Vide Eundem de Agricult. p. 157.

THE PUPIL'S METRICAL COMPANION TO HOMER ;

CONTAINING
AN EXPLANATION OF THE PRINCIPLES OF
HOMER'S VERSIFICATION AND PROSODY ;

AND A SOLUTION OF
ALL THE METRICAL DIFFICULTIES

OCCURRING IN
THE ILIAD AND ODYSSEY.

BY HENRY W. WILLIAMS,

AUTHOR OF "A CRITICAL INVESTIGATION OF THE VERSIFICATION
AND PROSODIAL USAGES OF THE ILIAD AND ODYSSEY," &c.

No. III. [*Concluded from No. LXXIX.*]

BOOK XII. M.

Vs. 46. The final diphthong of *ταρβει* cannot properly remain long before *οὔδε*, as in the common reading of this line ; and we should therefore, most probably, insert *ἀρ'* after the former word.

68. *βουλετ' ἀρηγειν*. Elision of the diphthong *αι*.

100. Correct, as in preceding instances, *μαχης ἐν εἰδοτε*.

107. *σχησεσθαι ἄλλ'*. Synæphea per crasin. So also in vs. 126.

130. Read as before *βροτολογῶ ἀρ' ἴσον*.—144. Read *γενετο β' ἰαχῃ*.

205. Read *ἀπο β' ἐθεν*.—229. For *καὶ οἱ* substitute either *καὶ β' οἱ* or *καὶ εἰοί*.

236. *βουλεων*. Synæphea.—238. *μετατρεπομαι, οὔδ'*. Synæphea per crasin.

324. *ἐσσεσθαι οὔτε*. Synæphea per crasin.—350. Read *τοξων ἐν εἰδως*.

381. *μιν βρα*. Synæphea.

382. Heyne gives here *χειρεσ' ἀμφοτερης*, which is contrary to the principle that the *s* in datives of the third declension cannot be arbitrarily double, but only reverberate in pronunciation when the syllable takes the metrical accent. The expression found in the editions of Clarke and Barnes, viz. *χειρεσιν ἀμφοτερης*, is most undoubtedly the correct one.

424. *αὐτων*. Synæphea.—450. *ἀγκυλομητω*. Ibid.

BOOK XIII. N.

Vs. 24. *χρυσερσιν*. Synæphea.

98. Instead of *δη εἰδεται* we must read either *δητ' εἰδεται*, or *δη β' εἰδεται*. The latter is perhaps the preferable emendation.

114. *ἡμεας γ'*. Synæphea.—153. See on II. A. 608.

163. Without doubt the particle *β'* should be inserted between *ἀπο* and *ἐο*.

172. Read in this, as in former lines of the same kind, *πριν γ' ἔλθειν*.

259. In this verse, as well as in vs. 274. *αὐτ'* is to be substituted for *αὐ*.

275. This line presents us with a singular example of a diphthong shortened before a vowel in the middle of a word ; *οἷδ' ἀρετὴν δῖος ἔσσι*. Of the impropriety of this usage there can, we think, be no question ; though great uncertainty exists and must exist as to the proper method of correcting the verse under consideration. We suspect,

Οἷδ' ἀρετὴν δὲ ἀρ' ἔσσι· τί σε χρὴ ταῦτα λεγέσθαι.

283. *γίγνεται ὀδοντων*. Elision of the diphthong *αι*.

291. The metrical inaccuracy at present occurring in this line may be easily remedied by reading *προσσω ἄρ' ἱεμενοιο*.

358. Correct as before, *δμοίου ἄρ' πολεμοιο*.

374. *αἰνίζου' ἅπαντων*. Elision of the diphthong *αι*.

376. Read *θυγατερα ἔην*.

420. For *και οἱ* substitute either *και ῥ' οἱ* or *και ἑοι*.

481. *και μοι οἶφ*. Synælepha per crasin.—523. *χρυσείοισι*. Synæresis.

569. *γίγνεται ἄρης*. Elision of the diphthong *αι*.

624. *ἐριβρεμετα*. Synæresis. The *δ* in *ἐδείσατε* is here doubled in thesi, contrary to every just prosodial principle: we should probably read *χαλεπὴν ἄρ' ἐδείσατε μῆνιν*.

635. Insert the particle *ἄρ* between *δμοίου* and *πολεμοιο*.

665. Read *ὅς ῥ' ἐὺ εἶδως*.—710. Substitute *οἱ ἑοι σακος* for *οἱ οἱ σακος*.

733. *ἐπαυρισκονταῖ ἀνθρώποι*. Synælepha per crasin.

777. *ἔπει οὐδ'*. Ibid.—802. Read as before, *βροτολογίῳ ἄρ' ἴσος*.

827. *τιετ' Ἀθηναίη*. Elision of the diphthong *αι*.

Book XIV. Ζ.

Vs. 92. This passage affords a striking instance of the utility of the theory of the particles. Instead of *ἐπισταίτω ἦσι*, an expression which is, metrically considered, in the highest degree barbarous and inconsistent, we can safely and with elegance read *ἐπισταίτω ῥ' ἦσι*.

93. Substitute *και ῥ' οἱ* or *και ἑοι* for *και οἱ*.

127. In this line, as in numerous preceding ones, *ἐὺ* should be distributed into two syllables by diæresis.

132. To obviate the metrical impropriety occurring in *θυμῷ ἦρα*, the particle *γ'* should be inserted between those words.

162. Read *ἐὺ ἐντυνασαν*.—166. For *τον οἱ* substitute *τον ἑοι*.

235. *εἶδω*. Synæresis.

240. In all probability *ῥ'* should be inserted between *τευξεῖ* and *ἄσκησας*.

265-6. This passage affords an instance of a vowel elided at the end of a line before another beginning with a vowel; *Ζην' Ὀς*. This usage is of far more rare occurrence in Homeric than in Virgilian hexameters.

421. Read *μεγα ῥ' ἰαχοντες*.—471. *δη οὐχ*. Synælepha per crasin.

521. The true reading of this line most certainly is

Οὐ γὰρ ἑοι τις δμοιος ἐπισπασθαι ποσιν ἤεν.

Book XV. Ο.

Vs. 4. Perhaps for *χλωροὶ ὑπο δειους* we should read *χλωροὶ ὑπο ῥα δειους*. See the remark on K. 376.

18. *ἡ οὐ μεμνη*. Synælepha per crasin.—21. *ἤλαστοεν*. Synæresis.

23. Most probably we should read here

ῥιπτασκον τεταγων ἀπο βηλου γ', ὅφρ' ἂν ἰκηται.

64. *Πηλειδω*. Synæresis.

66. The penultimate of *Ἴλιου*, being short in itself, cannot be used as the second syllable of a spondee with any degree of consistency, and we must therefore seek for some probable emendation of this line. The theory of the particles supplies us with the two following, *Ἴλιου ἄρ προπαροιθε*, and *Ἴλιου ῥα προπαροιθε*; the merits and probability of which seem to be equally balanced.

110. *ἐλπομ' Ἀρηϊ γε*. Elision of the diphthong *αι*.

145. *και σφεας*. Synæresis.

146. This line furnishes an instance of the figure synælepha per crasin, in the case of *κελεται ἔλθεμεν*. In another particular it requires correction, since the vowel *ω* in *σφω* cannot be properly considered long in thesi before *eis*. Accordingly we should write,

Zeus σφω γ' εἰς Ἴδην κελεται ἔλθεμεν ὅτι ταχιστα.

161. For η substitute η' by elision for $\eta\epsilon$.
 177. $\epsilon\rho\chi\epsilon\sigma\theta\alpha\iota\ \eta$. Synalæpha per crasin. The latter η should be changed to η' .
 183. For $\iota\sigma\omicron\nu$ oi substitute $\iota\sigma\omicron\nu\ \epsilon\omicron\iota$.
 244. The word $\nu\epsilon$ is to be pronounced $\nu\epsilon\epsilon$.
 257. $\rho\upsilon\omicron\mu'$ $\delta\mu\omega\varsigma$. Elision of the diphthong $\alpha\iota$.—271. Read η' $\acute{\alpha}\gamma\rho\iota\omicron\nu\ \alpha\iota\gamma\alpha$.
 275. There can be no question that the Homeric reading of this line was $\tau\omega\nu\ \delta\epsilon\ \theta'$ $\acute{\upsilon}\pi\omicron\ \beta'$ $\iota\alpha\chi\eta\varsigma\ \epsilon\phi\alpha\nu\eta$. Some editions have at present, $\acute{\upsilon}\pi\omicron\alpha\iota\ \iota\alpha\chi\eta\varsigma$; others $\acute{\upsilon}\pi\omicron\ \beta'$ $\iota\alpha\chi\eta\varsigma$.
 292. Already has an opinion been expressed that $\epsilon\sigma\sigma\epsilon\sigma\theta\alpha\iota$ cannot be properly used when the first syllable does not receive the ictus metricus. Probably the particle $\acute{\alpha}\rho'$ should be here inserted before it; thus,

'Ως και νυν $\acute{\alpha}\rho'$ $\epsilon\sigma\sigma\epsilon\sigma\theta\alpha\iota\ \delta\iota\omicron\mu\alpha\iota'$ οὐ γὰρ ἄτερ γε.

349. For $\alpha\upsilon\tau\omicron\nu$ oi substitute $\alpha\upsilon\tau\omicron\nu\ \epsilon\omicron\iota$.
 396. Read, as in some preceding verses, $\gamma\epsilon\nu\epsilon\tau\omicron\ \beta'$ $\iota\alpha\chi\eta$.—403. Read $\epsilon\iota\kappa\epsilon\nu\ \epsilon\omicron\iota$.
 478. The expression in this line $\delta\ \delta\epsilon\ \tau\omicron\zeta\omicron\nu$, militates against our second negative proposition relative to the power of the metrical accent. In all probability we should read $\delta\ \delta'$ $\acute{\alpha}\rho\ \tau\omicron\zeta\omicron\nu$, phraseology in every respect Homeric.
 491. $\delta\tau\epsilon\omicron\iota\sigma\iota\nu$. Synæresis.—494. $\delta\mu\epsilon\omega\nu$. Ibid.
 508. $\kappa\epsilon\lambda\epsilon\tau\alpha\iota\ \epsilon\lambda\theta\epsilon\mu\epsilon\nu$. Synalæpha per crasin.
 519. $\Phi\upsilon\lambda\epsilon\iota\delta\epsilon\omega$. Synæresis.—522. Read $\Pi\alpha\nu\theta\omicron\nu\ \gamma'$ $\nu\iota\omicron\nu$.
 525. Read by diæresis $\epsilon\tilde{\upsilon}\ \epsilon\iota\delta\omega\varsigma$. A similar change is necessary in vs. 527.
 539. There can be little question that the particle $\gamma\epsilon$ originally succeeded δ in this line, thus;

'Εως ὅγε τῷ πολέμῳ μενῶν, ἐτι δ' ἤλατο νικῆν.

543. The particle $\acute{\alpha}\rho'$ should be here inserted between $\pi\rho\omicron\sigma\sigma\omega$ and $\iota\epsilon\mu\epsilon\nu\eta$, since the ω of the former word cannot properly remain long in these before the latter.

613. $\epsilon\sigma\sigma\epsilon\sigma\theta\alpha\iota\ \eta\delta\eta$. Synalæpha per crasin.—664. $\delta\tau\epsilon\omega$. Synæresis.
 670. Read as before $\delta\mu\omicron\iota\omicron\nu\ \acute{\alpha}\rho\ \pi\omicron\lambda\epsilon\mu\iota\omicron$.—679. Read $\epsilon\tilde{\upsilon}\ \epsilon\iota\delta\omega\varsigma$.
 698. $\alpha\nu\tau\epsilon\sigma\theta\alpha\iota\ \epsilon\nu$. Synalæpha per crasin.

Book XVI. Π.

Vs. 21. $\Pi\eta\lambda\epsilon\omicron\varsigma$. Synæresis.

74. $\tau\upsilon\delta\epsilon\iota\delta\epsilon\omega$. Ibid. So also in vs. 76. $\acute{\alpha}\tau\rho\epsilon\iota\delta\epsilon\omega$.

145. The editions of Clarke and Heyne have $\zeta\epsilon\nu\gamma\upsilon\nu\mu\epsilon\nu'$ $\acute{\alpha}\nu\omega\gamma\epsilon$, thus inducing an unnecessary elision of the diphthong $\alpha\iota$. There can be no reason why $\zeta\epsilon\nu\gamma\upsilon\nu\mu\epsilon\nu'$ should not be employed of itself.

191. The expression $\Phi\upsilon\lambda\alpha\varsigma\ \epsilon\tilde{\upsilon}\ \epsilon\tau\rho\epsilon\phi\epsilon\nu$ involves a violation of the well-known rule respecting the quantity of a final long vowel or diphthong before a word beginning with a vowel. We can substitute either $\Phi\upsilon\lambda\alpha\varsigma\ \epsilon\tilde{\upsilon}\ \acute{\alpha}\rho'\ \epsilon\tau\rho\epsilon\phi\epsilon\nu$, or $\Phi\upsilon\lambda\alpha\varsigma\ \epsilon\tilde{\upsilon}\ \epsilon\tau\rho\epsilon\phi\epsilon\nu$.

226. Insert γ' for $\gamma\epsilon$ between $\alpha\upsilon\tau\omicron\nu$ and $\alpha\iota\delta\omicron\pi\alpha$; an addition not only required by the metre, but in the highest degree appropriate as it regards the sense.

235. The words $\chi\alpha\mu\alpha\iota$ and $\epsilon\upsilon\nu\alpha\iota$, improperly united in most editions, should be read separately.

244. For η oi $\tau\omicron\tau\epsilon$ substitute $\eta\ \epsilon\omicron\iota\ \tau\omicron\tau\epsilon$.

265. We should probably introduce γ' after $\acute{\alpha}\mu\upsilon\nu\epsilon\iota$.

269. $\Pi\eta\lambda\eta\iota\acute{\alpha}\delta\epsilon\omega$. Synæresis.

366. Read, as in former cases of the same kind, $\gamma\epsilon\nu\epsilon\tau\omicron\ \beta'$ $\iota\alpha\chi\eta$.

373. Insert the particle β' between $\delta\epsilon$ and $\iota\alpha\chi\eta$.

396. In all probability we should read here,

$\epsilon\iota\alpha\ \gamma'$ $\iota\epsilon\mu\epsilon\nu\omicron\varsigma\ \epsilon\pi\iota\beta\alpha\iota\nu\epsilon\mu\epsilon\nu$, ἄλλα μετῆγγν.

445. Some editions have $\alpha\iota\kappa\epsilon\ \zeta\omega\nu\ \pi\epsilon\mu\phi\eta\varsigma\ \Sigma\alpha\rho\eta\eta\delta\omicron\nu\alpha$, according to which lection the word $\zeta\omega\nu$ is to be uttered as a monosyllable. Others, and among them that of Heyne, exhibit, with greater propriety, $\alpha\iota\kappa\epsilon\ \zeta\omega\nu\ \pi\epsilon\mu\phi\eta\varsigma$. The adjective $\zeta\omega\varsigma$ is found in Il. E. 887.

460. For $\tau\omicron\nu$ oi substitute $\tau\omicron\nu\ \epsilon\omicron\iota$.

463. The conjunction $\mu\epsilon\nu$, which occurs in the edition of Clarke between $\Pi\alpha\tau\rho\omicron\kappa\lambda\omicron\varsigma$ and $\acute{\alpha}\gamma\alpha\kappa\epsilon\iota\tau\omicron\nu$, is beyond all doubt superfluous and erroneous.

530. Read, as in previous similar instances, *ἔγνω ἔρπον*.

542. For *σθενεῖ φ* substitute *σθενεῖ ἐφ*, so for the final *ι* to coalesce with the initial *ε*.

583. For *ῶκει δστ'* read *ῶκει ἀρ', δστ'*.—591. *θυμοραιστεῶν*. Synæresis.

704. Instead of *χειρεσσ' ἀθανατῆσι*, as found in Heyne's edition, we must evidently write, with Barnes and Clarke, *χειρεσιν ἀθανατῆσι*. Metrical accuracy requires that the *s* of datives plural of the third declension should never be doubled except when the syllable is in arsi.

785. Read *σμερδαλεα β' ἰαχων*.

858. Clarke has adopted the word *ἀνδροτῆτα* in the text of his edition, strangely conceiving that the first syllable of it may, in virtue of poetic license, be employed for a short one. The reading of Heyne and Barnes, *λίπουσ' ἀδροτῆτα καὶ ἥβην*, is, beyond comparison, more proper and consistent.

Book XVII. P.

Vs. 9. Insert γ' after *Πανθου*. So also in vs. 23. 59.

40. For *Πανθῶ ἐν* which is opposed to rule, we can substitute either *Πανθφ γ' ἐν*, or *Πανθφ ἀρ' ἐν*.

89. *ἀσβεστω' οὐδ'*. Synalæpha per crasin.

106. Read, as before, *ἔως ὅγε ταυθ'*.

142. The common reading of this verse presents to us a very formidable metrical difficulty, which, however, we can overcome, by having recourse to a slight transposition of words, and to the theory of the particles. Instead of *Ἐκτόρ, εἶδος ἀριστῆ, κ. τ. λ.* which induces the lengthening of a short syllable in thesi, we should probably write

Ἐκτόρ, ἀριστ' εἶδος γε, μαχῆς ἀρα πολλὸν ἔδευεο.

144. It is highly probable that the word *ὀππως* for *ὅπως* was never employed by the Mæonian bard, except in virtue of the lengthening efficacy of the metrical accent. If so, we must alter the present lection of this verse to *φραξέο νυν, πως ἀρ κε πολιν*. For *καὶ ἄστυ* we should likewise substitute *καὶ β' ἄστυ*, to preserve unbroken the rule relative to the quantity of a final diphthong before a vowel.

164. *πεφатаι ἀνερὸς*. Synalæpha per crasin.—195. *Πηλεΐδew*. Synæresis.

196. Instead of *ἀρᾶ φ* write *ἀρα ἐφ*.

259. *Ἐνυαλίῳ ἀνδρείφοντῃ*. Synalæpha per crasin.

317. Read as before *μεγα β' ἰαχων*.—324. Read *ὅς ἐοι παρα*.

450. *ἡ οὐχ ἅλῃς*. Synalæpha per crasin.—461. *ρεᾶ μιν*. Synæresis.

639. *σχησεσθαι, ἅλλ'*. Synalæpha per crasin.—669. For *ὅς οἱ* substitute *ὅς ἐοι*.

734. It is probable that Homer wrote *προσσω ἀρ' αἰξας*, κ. τ. λ. In the common reading of this line, our second rule on the subject of quantity is violated.

Book XVIII. Σ.

Vs. 15. Read *ἔως ὅγε ταυθ'*.—93. *Μενοντιάδew*. Synæresis.

105. This verse, read as at present, contains a most glaring violation of our first rule relative to the quantity of different syllables. We should perhaps read,

Τοῖος εἰν, ὅς ἀρ' οὐτίς Ἀχαιῶν χαλκοχιτώνων.

See the observation on N. 274.

121. *κεισομ' ἐπει κε*. Elision of the diphthong *αι*.

160. Read *μεγα β' ἰαχων*.—194. *ἐλπαμ', ἐνι*. Elision of the diphthong *αι*.

213. *ἀρεως*. Synæresis.—220. *θυμοραιστεῶν*. Ibid.

240. Read here, as in former lines, *ὁμοίον ἀρ πολεμοιο*.

250. The propriety of using the word *προσσω* when the first syllable is not the first of a foot has been questioned in some previous remarks. Here we should probably read either *ὅρα γε προσω καὶ ὀπίσω*, or *ὅρα προσω ἀρ καὶ ὀπίσω*.

294. *κυδὸς ἀρεσθ' ἐπι*. Elision of the diphthong *αι*.

311. *γαρ σφειν*. Synæresis.

364. As this line now stands, it furnishes an instance of the elision of the diphthong *αι*; *ἔμμεν' ἀριστῇ*. It is most probable, however, that Homer wrote *ἔμμεν*

ἀριστή; a form of expression equally proper with that for which it is proposed to be substituted.

406. *μαλα χρεῶν*. Synæresis.—431. *πασῶν*. Ibid.

571. The *η* preceding *ἄνδιχα* must be changed to *ή*.

611. *χρυσῶν*. Synæresis.

BOOK XIX. T.

Vs. 35. The use of *-οει-* in *ἀποειπών* as a spondee, is opposed to our first negative proposition relative to the power of the ictus metricus. There can exist little doubt that the Homeric lection of this verse was

Μηνιν ἀπο β' εἶπών Ἀγαμέμνονι, ποιμενὶ λαῶν.

41. Read *σμερδαλεὰ β' ἰαχῶν*.

56. It appears that the particle *τ'* should be inserted in this line between *η* and *ἀρ τι*.

136. *λελασθῆναι ἄτης*. Synalæpha per crasin.—215. *Πηλεὺς νίε*. Synæresis.

332. For *καὶ οἱ* substitute either *καὶ β' οἱ* or *καὶ ἑοἱ*.

400. The lengthening of the final vowel of *Βαλιε* before the word *τηλεκλυτα* is perhaps justifiable on the ground of necessity.

402. *ἐπεὶ χ' ἔωμιν*. Synæresis.

BOOK XX. T.

Vs. 16. The reading found in some editions, *τιπτ' αὐτ' Ἀργικεραυνε*, is undoubtedly correct.

42. It is beyond all question that the true lection of this verse is that given by Heyne, viz.

Τεως ἀρ' Ἀχαιοὶ μὲν μεγα κυδανον, οὐνεκ' Ἀχιλλεύς.

Clarke's edition has improperly *τεως Ἀχαιοὶ*.

46. Read *βροτολογίῃ ἀρ' ἴσον*.

77. *Πριαμίδεω*. Synæresis.—85. *Πηλείδεω*. Ibid.

101. *μαλᾶ βεα*. Ictus metricus and synæresis.

130. *δαισετ' ἐπειθ'*. Elision of the diphthong *αι*.

135. *ἤμεας*. Synæresis. For *ἐπεὶ πολυ*, occurring in the latter clause of this verse, we must substitute, as in previous instances, *ἐπεὶ ἀρ πολυ*.

143. Most probably *γ'* should be here inserted between *ἀναγκῇ* and *ἴφι*.

188. *ἡ οὐ μεμνη*. Synalæpha per crasin.—213. Read *ὄφρ' ἐν εἰδῆς*.

216. The final vowel of *οὐπω* cannot properly continue long before *Ἰλιος*, in thesis; and we should, therefore, in all probability, insert *ἀρ'* between the two words.

220. *δη ἀφνειοτάτος*. Synalæpha per crasin.—261. Read *ἀπο β' ἔο*.

278. Read *ἀπο β' ἔθεν*.

285. Read *σμερδαλεὰ β' ἰαχῶν*. So likewise in vss. 382. 443.

368. For *ἐπεὶ* substitute *ἐπεὶ ἀρ*.

422. *στρωφασθαι, ἀλλ'*. Synalæpha per crasin.—437. Read *ἐπεὶ ἀρ καὶ ἔμον*.

469. *λίσσεσθ', ὁ δε*. Elision of the diphthong *αι*.

BOOK XXI. Φ.

Vs. 70. Perhaps we should read here, *ἔστη γ', ἱεμένη*.

71. It may be that the original lection of this verse was,

Αὐτὰρ ὁ τῇ ἑτέρῃ μὲν ἔλων ἔ' ἐλίσσεται γούναυν.

104. See the remark on O. 66.

283. The present reading of this line is opposed to our first negative proposition in reference to the efficacy of the ictus metricus in Homeric hexameters. Most probably we should write,

Ὅν βα τ' ἐναυλος ἀπο β' ἐσθ' χειμῶνι περῶντα.

294. Read *ὁμοίου ἀρ πολεμοιο*.—312. *πηγεῶν*. Synæresis.

318. The penultimate of *ἰλυσ*, being short in itself, cannot be used as the second syllable of a spondee with any degree of consistency; so that in all probability we should read here,

Κεῖσεθ' ὅπ' ἄρ' ἰλυσ κεκαλυμμενα' καδδε μιν αὐτον.

κεῖσεθ' ὅπ' elision of the diphthong *αι*. *ἰλυσ*. Synæresis.

322. For αὐτον οἱ substitute αὐτον ἔοι. The figure synæresis takes place in *μιν χρεω*.

329. In order to avoid the improper lengthening of *ο* in ἀποερσεῖε, as found in the common reading of this line, substitute ἀπο β' ἐρσειε.

341. φθεγγομαι ἔγων. Elision of the diphthong *αι*.

357. δύναται ἀντιφερίζειν. Synalæpha per crasin.

368. Metrical consistency requires the insertion of *γε* after πολλά. See the observation on E. 358.

394. Read τιπτ' αὐτ, a lection supported by some of the best editions.

396. ἡ οὐ μεμνη. Synalæpha per crasin.

411. εὐχομαι ἔγων. Elision of the diphthong *αι*.—458. ἡμεων. Synæresis.

459. The *α* in *πειρα* cannot here remain long before *ω*s, consistently with our second rule on the subject of quantity. We should probably insert *γ'* between the two.

487. Read ὅφρ' ἐν εἰδης.

499. πληκτίζεσθ' ἀλοχοῖσι. Elision of the diphthong *αι*.

536. The original reading of this line probably was δεῖδια γαρ, μη β' οὐλος ἀνηρ.

547. For ἐν μιν οἱ substitute ἐν μιν ἔοι.—570. Read αὐταρ ἔοι Κρονίδης.

575. In all probability the particle *β'* originally followed ταρβει.

586. Read ἐν γαρ ἔοι.

602. Without doubt the true reading of this verse is,

Ἔως ὅγε τον πεδίοιο διωκετο πυροφοροιο.

Book XXII. X.

Vs. 5. The common reading of this line presents us with an instance of a short vowel lengthened before another vowel in the middle of a word; *μειναι ὀλῃ Μοῖρ'*. The most probable emendation is,

Ἐκτορα δ' αὐτου Μοῖρ' ὀλοη μειναι ἐπέδυσεν,

an emendation proceeding on the supposition that *μειναι* and *Μοῖρ'* have been mutually displaced, and deriving some support from Π. 849. Φ. 83. Another correction, but far less simple and natural than the preceding, is, *Ἐκτορα δ' ἄρ' αὐτου μειναι οὐλη Μοῖρ'*, according to which the last syllable of *μειναι* and the first of *οὐλη* are to be blended in pronunciation.

6. For Ἴλιον προπαροῖθε substitute, as proposed in the remark on O. 66. Ἴλιον ἄρ' προπαροῖθε, or Ἴλιον βα προπαροῖθε.

17. The particle *γ'* must be here inserted after *πριν*.

40. Read ἐπει ἄρ' πολυ.—71. κεισονται ἐν. Synalæpha per crasin.

91. Read πολλά γε λίσσομενω.—152. For ἡ ἐξ substitute ἡ' ἐξ.

156. Read *πριν γ'* ἔλθειν.

199. We should probably write here

Ὦς δ' ἐν ὀνειρῃ γ' οὐ δύναται φευγοντα διωκειν.

203. For εἰ μιν οἱ substitute εἰ μιν ἔοι.—231. στεῶμεν. Synæresis.

296. Read as before ἐγνω ἔρπον.

307. The reading of this line in most editions is,

Τὸ οἱ ὑπο λακάρην τετατο μέγα τε στιβαρον τε.

In others the particle *β'* is inserted between *το* and *οἱ*; which is, beyond all doubt, the proper mode of expression.

310. The first *ἡ* in this verse should be changed to *ἡ'*.

332. Perhaps for *σως ἐσσεσθ'*, *ἐμε* we should here read *σως ἄρ' ἐσσεσθ'*, *εμε*, by which means the doubling of the first *s* in *ἐσσεσθ'* in thesi, will be avoided. *ἐσσεσθ'* *ἐμε*. Elision of the diphthong *αι*.

338. *λίσσομαι ὅπερ*. Ibid.—370. Insert *ρ'* between *καὶ* and *εἶδος*.

374. *κῆλεφ*. Synæresis.—389. *καταλθόνται ἐν*. Synalæpha per crasin.

390. *μεινῆσσι* *ἔταιρον*. Elision of the diphthong *αι*.

417. *ἴκεσθ' ἐπι*. Ibid.—438. For *οὐ γὰρ οἱ* substitute *οὐ γὰρ ἐοι*.

450. *ἰδωμ' ὅτιν'*. Elision of the diphthong *αι*.

489. *ἔσσονται ἄλλοι*. Synalæpha per crasin.

BOOK XXIII. Ψ.

Vs. 47. *ἔτερ' ἄχος*. Elision of the diphthong *αι*.—114. *πελεκεας*. Synæresis.

195. *Βορεη* here becomes a spondee by the figure synæresis and the lengthening power of the ictus metricus.

196. *χρυσέφ*. Synæresis.

226. *Ἐωσφορος* must in this line be pronounced as a trisyllable; the first two vowels coalescing by synæresis.

243. *χρυσέη*. Synæresis. Instances of the same figure occur also in vss. 253. 308. and 361.

382. For *ἡ ἀμφηριστον* substitute *ἡ' ἀμφηριστον*.—405. *Τυδεΐδew*. Synæresis.

425. It appears that the *δ* in *ἔδειςε* cannot be properly doubled when the syllable does not receive the metrical accent. We can read here,

Ἀτρεΐδης δ' ἄρ' ἔδειςε, καὶ Ἀντιλοχφ ἔγεγωνει.

431. In the present reading of this line our second rule on the subject of quantity is plainly violated. The impropriety may be removed by inserting the particle *γ'* between *δισκου* and *οὐρα*.

434. *Ἀτρεΐδew*. Synæresis.—441. Read *ἀτερ ὄρκου γ' οἴση*,

560. For *δωσω οἱ* substitute *δωσω ἐοι*.

569. The particle *ρ'* should be here inserted between *μετῆυδα* and *ἰσοθεος*.

670. *ἡ οὐχ ἄλις*. Synalæpha per crasin.—678. *Μηκιστεως*. Synæresis.

834. *χρεωμενος*. Synæresis.—856. *πελεκεας*. Ibid. So also in vs. 882.

BOOK XXIV. Ω.

Vs. 7. *παθεν ἄλγεα*. Synæresis.—30. For *ἡ οἱ* substitute either *ἡ ρ' οἱ* or *ἡ ἐοι*.

36. Instead of *τεκεῖ φ*, we should probably write *τεκεῖ ἐφ*.

52. The metrical impropriety occasioned by the use of *ἐλκει* as a spondee before *οὐ*, may be easily obviated by inserting *ρ'* after the former word.

61. We should read here, to avoid prosodial inaccuracy,

Πηλεῖ ἄρ', ὅς περὶ κῆρι φίλος γενετ' ἀθανάτοισι.

86. *φθισσεσθαι ἐν*. Synalæpha per crasin.—91. *μισγεσθαι ἀθανάτοισι*. Ibid.

101. *χρυσέον καλον*. Synæresis.—113. Read *σκυζεσθαι ἐοι εἶπε*.

131. *μισγεσθαι οὐ*. Synalæpha per crasin.

158. *ἴκετεw*. Synæresis. So likewise in vs. 187.

201. *οἰχονται, ἦς*. Synalæpha per crasin.

288. Some editions have here, *ἐπειη σε γε θυμός*: but the most eminent and most correct exhibit *ἐπει ἄρ* instead of *ἐπειη*. This circumstance appears strongly to favor the universal substitution of the former for the latter phrase.

293. Most probably we should read here *καὶ ρ' εὐ* instead of *καὶ εὐ*. This observation will also apply to vs. 311.

406. *Πηληϊάδew*. Synæresis. So likewise in vss. 431, 448.

438. *δμαρτεwν*. Synæresis.—479. Read *ἀνδροφονους, αἱ ἐοι*.

483. *θεοσιδεα*. Synæresis.

578. As the final diphthong of *διφρου* cannot properly remain long in thesi before *είσαν*, the particle *γ'* should probably be introduced between the two words.

641. Read *και β' αἰθοπα οἶνον*.—718. Read *και β' εἶξαν ἀπηνη*.

722. *ἔθρηνηον*. Synæresis.—734. *ἀεθλευων*. Ibid.

736. The reading found in Heyne's edition is undoubtedly correct, viz.

Χωομενος, ὃ δῆπου ἀδελφεον ἔκτανεν Ἑκτωρ.

Clarke introduces *τινι* before *δῆπου*, considering that *χωομενος* was uttered as a trisyllable by synæresis.

755. The common reading of this verse is depraved by the improper lengthening of the final *α* of *πολλα* before *ρυσιαζεσκειν*. It is most likely that the particle *γε* should be inserted between them.

762. *δαρων*. Synæresis. This word is also to be uttered as a dissyllable in vs. 769.

769. The conjunction *η* preceding *εἰνατερων* must be changed to *η'*.

ODYSSEY.—BOOK I. A.

Vs. 15. The use of *σπεσι* for *σπεσι*, the first syllable being in thesi, is opposed to the principle, that to the ictus metricus only attaches the power of relatively lengthening a syllable properly short. We should in all probability read here

Ἐν σπεσι βα γλαφυροισι, λιλαιομενη ποσιν εἶναι.

33. *ἡμεων*. Synæresis.—73. See on vs. 15.

89. For *και οἱ* read either *και β' οἱ* or *και εἰοι*.

134. The final vowel of *δειπνω* cannot remain long in thesi before *ἀδησειεν*, consistently with our second rule on the subject of quantity. The Homeric expression probably was, *δειπνω ἀρ' ἀδησειεν*.

162. The *η* before *εἰν* in this verse should be changed to *η'*.

174. For *ὄφρ' εὖ εἶδω* substitute *ὄφρ' εὖ εἶδω*.—183. *πλεων ἐπι*. Synæresis.

190. *έρχεσθαι ἄλλ'*. Synalæpha per crasin.—191. Read either *η β' οἱ* or *η εἰοι*.

207. The particle *β'* appears to have been originally placed between *δη* and *ἐξ*.

225. *χρεω*. Synæresis.—239. Read *τω κεν εἰοι*.

282. For *βροτων ἡ ὄσσαν* substitute either *βροτων ἡ' ὄσσαν* or *βροτων ἡ ἀρ' ὄσσαν*. This remark will also apply in substance to vs. 296.

298. *ἡ οὐκ αἶεις*. Synalæpha per crasin.

300. For *ὅς οἱ* we must read either *ὅς β' οἱ*, or *ὅς εἰοι*.

302. The diphthong *εὖ* before *εἶπη* should be here resolved into *εὖ*.

328. This verse, in its present state, contains an infraction of our second regulation on the subject of quantity. Instead of *κουρη Ἰκαριω*, we should probably read either *κουρη γ' Ἰκαριω*, or *κουρη ἀρ' Ἰκαριω*.

347. For *ὀπη οἱ* substitute *ὀπη εἰοι*.

397. *ἐσομαι ἡμετεροιο*. Synalæpha per crasin.

399. Read *τον δ' αὐτ' Εὐρυμαχος*.

BOOK II. B.

Vs. 29. For *η οἱ* substitute *η' οἱ*.

47. In all probability the true reading of this line is,

Τοισδεσιν ἐμβασιλευε, πατηρ δ' ὡς ἥπιος ἦεν.

A preposition, both in composition and in its simple state, has, in many passages of the ancient classic writings, been omitted by the errors of transcribers.

54. For *και οἱ* read either *και β' οἱ* or *και εἰοι*.

71. *τερεισθαι εἰ*. Synalæpha per crasin.

114. The particle *β'* should be inserted between *και* and *ἀνδανει*; by which means the former word will be enabled to preserve its natural length.

135. *ἀρησεται Ἑρινυς*. Elision of the diphthong *αι*.—148. *τω δ' ἔως*. Synæresis.

166. Instead of *παντεςσιν* *πολεσιν* δε, which is repugnant to the principles of Homer's versification, we should most probably write *παντεσι* βα' *πολεσιν* δε.

170. For *εὖ* *εἶδω* substitute *εὖ* *εἶδω*.—210. *ἡμεας* *ἐτι*. Synæresis.

216. See on A. 282.—249. Read *οὐ* *κεν* *εἰοι*.

312. *ἡ* *οὐχ* *ἀλῖς*. Synalæpha per crasin.

317. For *ἡ* *αὐτὸν* substitute either *ἡ* *αὐτοῦ* or *ἡ* *ἀρ'* *αὐτοῦ*. The former is perhaps the preferable correction.

330. *ἡμεας* *παντας*. Synæresis.—349. Instead of *δη* *μοι* *οἶνον* read *δη* *ἐμοι* *οἶνον*.

382. The reading of Clarke's edition is, *ἐνθ' αὐ* *ἀλλ'* *κ.τ.λ.* which is metrically considered incorrect. Some other editions have properly *ἐνθ' αὐτ'* *ἀλλ'*.

BOOK III. Γ.

Vs. 39. To avoid the unjustifiable lengthening of *ι* in *πατερι* before *φ*, this last word should be changed to *ἐφ*, so for synalæpha per crasin to take place between the two.

123. There can be little question that the Homeric lection of this verse was,

Κεινον ἀρ' ἐκγονος ἐσσι· σεβας μ' ἔχει εἰσπορῶντα.

134. *σφρων* *πολεες*. Synæresis.—140. Insert *ἀρ'* between *του* and *εἵνεκα*.

181. *Τυδεῖδω*. Synæresis.—200. For *εὖ* *εἴπῃ* substitute *εὖ* *εἴπῃ*.

250. Strictly speaking, the common reading of this line is repugnant to our second negative proposition respecting the efficacy of the metrical accent; but the usage, *Τηλεμαχῆ, ποιον* may possibly be vindicated on the pretext of necessity or expedience.

262. *πολεας*. Synæresis.—344. For *ἀμφω* *ἰεσθῃ* read *ἀμφω* *ἀρ'* *ἰεσθῃ*.

372. Read *φηγῃ γ'* *εἰδομενῃ*.—392. Read *οἶνου γ'* *ἡδυποτοιο*.

419. *ἰλασσομ'* *Ἀθηρην*. Elision of the diphthong *αι*.—472. *χρυσέοις*. Synæresis.

479. To preserve inviolate our second rule relative to the quantity of different syllables in the Homeric poems, we must read here *καὶ β'* *οἶνον* *ἐθηκεν*.

BOOK IV. Δ.

Vs. 14. Insert the particle *ἀρ'* between *ἡ* and *εἶδος*.

77. *Καὶ* *σφεας*. Synæresis.

90. In the present reading of this line, either an amphibrach or a trochee occupies the first place; *ἔως ἔγω*, or *ἔως ἔγω*. There can exist little doubt that Homer gave,

Ἔως ἀρ' ἔγω περὶ κείνα πολὺν βίον συνάγειων.

120. For *ἔως δ* substitute *ἔως* *ὄγε*.—127. *Αἰγυπτιῃς*. Synæresis.

165. *μη* *ἄλλοι*. Synalæpha per crasin.—175. Read *τεκεῖ* *ἐφ*.

178. *ἡμεας*. Synæresis. So likewise in vs. 452, 652.

194. *τερπομ'* *ὄδυρομενος*. Elision of the diphthong *αι*.

224. 5. For *οὐδ'* *εἰ* *οἱ* substitute *οὐδ'* *εἰ* *ἐοι*.—229. *Αἰγυπτιῃ*. Synæresis.

283. The *ἡ* preceding *ἐνδοθεν* should be changed to *ἡ*.

292. 3. For *οἱ* substitute *ἐοι*.

318. In all probability we should write here, *ἐσθιεται* *ἐμοι* *οἶκος*.

324. Read *ἡ'* *ἄλλων*.—352. *ἐπει* *οὐ* *σφιν*. Synalæpha per crasin.

353. *ἐφετμεων*. Synæresis.—419. *ἀστεμφεως*. Ibid. See also in vs. 459.

536. *Ἀτρεῖδω*. Synæresis.

551. Instead of *μεν* *δη* *οἶδα* we must read either *μεν* *δη'* *οἶδα*, or *μεν* *δη* *β'* *οἶδα*.

555. *Παερτεω*. Synæresis.—559. Substitute *οὐ* *γαρ* *ἐοι* for *οὐ* *γαρ* *οἱ*.

608. *Πασεων*. Synæresis. So likewise in vs. 723.

634. *χρεω*. Synæresis. So likewise in vs. 707.—645. Read *ὄφρ'* *εὖ* *εἶδω*.

668. Without doubt the particle γ' should be here inserted after πιν.

682. ἡ εἶπεμεναι. Synalœpha per crasin.—695. εὐεργεων. Synæresis.

718. Insert γ' for γε between οὐδου and ἔξε.

756. ἐχθεσθαι' ἀλλ'. Synalœpha per crasin.—789. Read here δρμαινονο', εἰ ἔοι.

813. πολλεων. Synæresis.—818. For εὐ εἰδως read by diæresis εὐ εἰδws.

840. See the observation on A. 328.

Book V. E.

Vs. 16. Read οὐ γαρ ἔοι.—41. Read ὡς γαρ ἔοι.

98. νημερτεws. Synæresis.

106. We should most probably write here,

Των ἀνδρων, οἱ ἄρ' ἄστν περι Πριαμοιο μαχοντο.

In the usual reading, οἱ ἄστν, our second regulation respecting the quantity of syllables is violated.

113. For οἱ substitute ἔοι.

120. ποιησετ' ἀκοιτν. Elision of the diphthong αι.

123. εws μν. Synæresis.—143. Read αὐταρ ἔοι προφρων.

156. Instead of σπεσι γλαφυροισι, write here σπεσι βα γλαφυροισι. See the remark on A. 15.

164. It is obvious that the final diphthong of ὕφου cannot correctly remain long in thesi before ὡς, so that in all probability we must insert either ἄρ' or γ' between the two. Which of these alterations is to be preferred, it is not easy to determine.

165. Read και β' οἶνον.—174. κλεαι. Synæresis.—215. ποτνια θεα. Ibid.

237. The use of ἐπειτα in this verse before σκεπαρον, so for the last syllable of the former word to remain short, may be amply vindicated on the plea of necessity.

250. For εὐ εἰδws substitute εὐ εἰδws.—265. ἐν δε και ἦα. Synæresis.

358. πεισομ' ἔπει. Elision of the diphthong αι.—364. νηξομ' ἔπει. Ibid.

365. Beyond all doubt the particle γε is to be appended to the article, in the expression ἔws δ.

368. The word ἦων is to be here pronounced as a dissyllable ἦων.

410. φαινεθ' ἄλος. Elision of the diphthong αι.—424. Read ἔws ὄγε ταυθ'.

459. The particle β' should be evidently inserted in this verse, between ἀπο and ἔο.

Book VI. Z.

Vs. 6. οἱ σφεας. Synæresis.—33. ἰσσεαι. Ibid.—119. τεων αὐτε. Ibid.

174. πανσθαι' ἀλλ'. Synalœpha per crasin.

246. There can be little question on the point that Homer wrote here not και οἱ ἄδοι but και ἔοι ἄδοι.

259. For και ἐργ' substitute και β' ἐργ'.—297. ἡμεας. Synæresis.

303. The word ἥρωος, at the commencement of this line, is to be pronounced as a dissyllable, ἥρωος, by the figure synæresis. The contraction of the vowels ω and ο into one syllable is a privilege of which Homer very seldom avails himself.

Book VII. H.

Vs. 59. Already has it been stated that the s of datives plural in εσι cannot be arbitrarily repeated, but only reverberate in pronunciation, in consequence of its reception of the metrical accent. Against this position the present lection of this verse militates; but that the present was the original reading is by no means apparent. Instead of Γιγαντεσσιν βασιλευεν, we can perhaps safely read Γιγαντεσιν ἐμβασιλευεν, since the addition of the preposition to the verb, though not essential, is yet serviceable to the grammatical construction.

70. The particle γ' should be, in all probability, placed between αὐτον and Ἀλκι-
νοιο.

86. χαλκεοι. Synæresis.—90. χρυση. Ibid.—107. ὀθονων. Ibid.

261. ὀγδον. Ibid.

280. This line apparently furnishes another instance of an amphibrach or a trochee employed as a foot, ἔως ἐπ- or εως ἐπ'-; but the true reading undoubtedly is

Ἄλλ' ἀναχασσάμενος νηχον παλιν, ἔως ἂρ' ἐπηλθον.

In support of this alteration we may refer to Ξ. 475.

312. For οἷος ἔσσι we should, perhaps, substitute δς ἂρ' ἔσσι, agreeably to the remarks that have been already offered on the lections of II. N. 274. Σ. 103.

317. Read ὄφρ' εὐ εἶδης.

BOOK VIII. Θ.

Vs. 29. For ἡ Ἑσπεριων substitute ἡ Ἑσπεριων.

75. Πηληϊάδεω. Synæresis.—79. Read ὥς γὰρ εἶοι instead of ὥς γὰρ οἱ.

115. Insert ἂρ' between βροτολοιγῳ and ἴσος.

164. κερδεων. Synæresis.—174. For οὐ οἱ substitute οὐ εἶοι.

184. πειρησομ' ἀέθλων. Elision of the diphthong αι.

215. The use of τοξον as a spondee before οἶδα is utterly unjustifiable and improper. We should doubtless read here,

Εὐ μὲν τοξον γ' οἶδα εὐξοον ἀμφαφασσάσθαι.

224. In the common reading of this verse, our third negative proposition respecting the power of the metrical accent is openly violated; Ἡρακλῆϊ οὐτ' Εὐρυτῳ. Most probably the particle ρ' should be introduced after the word Ἡρακλῆϊ.

240. Read ἐπιστῆταιο ρ' ἦσι.

251. The particle γ' should be inserted between ἐνισπῇ and οἷσι.

273. χαλκεωνα. Synæresis.—284. ἀπασεων. Ibid.

302. Substitute γὰρ εἶοι for γὰρ οἱ.

315. σφεας. Synæresis. So likewise in vs. 480.—324. Insert γ' after αἰδοι.

403. For δωσω οἱ replace δωσω εἶοι.—435. κηλεφ. Synæresis.

483. The word ἥρωι must be here uttered as a dissyllable.

487. ἀνιζομ' ἀπαντων. Elision of the diphthong αι.

491. The second ἦ in this line, if not the first also, should be changed to ἡ'.

495. The particle ἂρ' should be inserted between οἱ and Ἰλιον.

550. καλεων. Synæresis.—560. πολιας. Ibid.

BOOK IX. Ι.

Vs. 13. εἶρεσθαι, ὄφρ'. Synalæpha per crasin.

30. Read ἐν σπεσι βᾶ γλαφυροισι, as proposed in the remark on A. 15. The same correction is to be made in vs. 114.

43. ἡμεας. Synæresis. So also in vs. 545.

44. ἡνωγεα. Synæresis. Instances of the same figure are found in the case of χρεω vs. 136. of ναυτεων, vs. 138. and of ἡμᾶ, vs. 212.

215. For εὐ εἶδοτα substitute εὐ εἶδοτα.

233. There can be little question that the original reading of this verse was,

Ἥμενοι, ἔως ἂρ' ἐπηλθε νεμων· φερε δ' ὀβριμον ἀχθος.

240. θυρεον. Synæresis. So likewise in vs. 340.

241. The diphthong of και cannot consistently remain long in thesi before εἰκοσ'.

as in the present reading of this line. In all probability we should either insert ρ' between the two, or change the latter word to $\epsilonἰκοσ'$.

242. The second syllable of *τετρακυκλοι*, being short by nature, cannot, in virtue of any principle whatever, be put for the second of a spondee. The most probable emendation of this verse seems to be,

Ἔσθλαι βα, τετρακυκλοι, ἀπ' οὐδεὸς ὀχλίσσειαν.

249. For *καὶ οἱ* substitute either *καὶ ρ' οἱ*, or *καὶ ἐοι*.

263. *Ἀτρειδέω*. Synæresis.

276. Read, as in previous cases of the same kind, *ἐπεὶ ἄρ πολυ*.

283. *νεα μιν*. Synæresis.—328. *κηλεψ*. Ibid.—347. *ἀνδρομεα κρεα*. Ibid.

301. In this verse, as in Od. E. 237. the short final vowel preceding *σκεπαρνον* necessarily continues short.

392. The particle ρ' should evidently be inserted between the words *μεγάλα* and *ἱαχοντα*.

398. Read *ἀπο ρ' ἐο*. So also in vs. 461.

497. It is probable that the particle *βα* originally followed *φθεγξαμενου*, so for *ἡ αὐθησαντος* to be united in pronunciation by Synalapha per crasin.

498. *ἡμεων*. Synæresis.

505. *Λαερτιάω*. Synæresis. This remark will also apply to vs. 531.

532. For *ἀλλ' εἰ οἱ* substitute *ἀλλ' εἰ ἐοι*, to avoid the improper lengthening of the diphthong *εἰ* before a vowel in thesi.

BOOK X. K.

Vs. 37. That the present lection of this verse is erroneous, is evident from the circumstance that the second syllable of *Αἰόλου* occurs in it as the second of a spondee, *δωρα παρ' Αἰόλου*; an usage which cannot be allowed without a flagrant violation of every prosodial principle. Probably Homer gave

Αἰόλου ἄρ δωρα μεγαλητορος Ἰκποταδαο.

61. For *καὶ οἴσι* substitute either *καὶ ρ' οἴσι* or *καὶ ἐοισι*.

75. The reading of this line, given in the editions of Clarke and Barnes, *ἐρρ', ἐπεὶ βα θεοισιν κ. τ. λ.* is at once conjectural and erroneous. The readings found in Mss. and other editions, are *ἐρρ', ἐπεὶ ἄρα*, and *ἐρρε, ἐπεὶ ἄρα*; neither of which, however, seems to be precisely correct. We should probably write,

Ἐρρε γ', ἐπεὶ βα θεοισιν ἀπεχθομενος τοδ' ἱκανεῖς.

110. The particle ρ' should be inserted between *καὶ* and *οἴσιν*.

141. The common lection of this verse militates against our second negative proposition relative to the influence of the ictus metricus; since the final short *a* of *λιμένα* is lengthened in it before *καὶ*. It appears also that the expression *ναυλοχον ἐς λιμένα* is unfit to be connected with *ἐπ' ἀκτῆς* in the verse preceding, so that the alteration of that expression to *ναυλοχον ἄρ λιμενος*, (by which means the metrical impropriety will be avoided) is as beneficial to the sense as to the versification.

204. *ἡριθμεον*. Synæresis.

208. Read either *καὶ ρ' εἰκοσ' οἱ* or *καὶ εἰκοσ'*.

218. As *ἔδδεισαν* cannot be properly employed for *ἔδεισαν* when the first syllable does not receive the ictus metricus, we should probably read here, *τοὶ δ' ἄρ' ἔδεισαν*.

243. The adjective *χαμαιενναδες* should be here distributed into its component parts; by which means the shortening of the diphthong *αι* in the middle of a word will be avoided.

263. *ἡνωγέα*. Synæresis.

264. The λ in *ἐλίσσεται* cannot be rightly doubled when the syllable wants the metrical accent. Perhaps we should here substitute *λαβων ἔ' ἐλίσσεται* for *λαβων ἐλλίσσεται*.

316. *χρυσέψ*. Synæresis.—323. Read *μεγα ρ' ἱαχουσα*.

337. After the monosyllable σοι, which cannot correctly stand for the last syllable of a spondee before ἤπιον, we should probably insert the particle γ'.

350. κρηνῶν, ἄλσεων. Synæresis.

385. λυσσασθ' ἑταροῦς. Elision of the diphthong αι.

390. ἐννεωροισιν. Synæresis.—410. πορτίες. Ibid.—430. καὶ σφέας. Ibid.

434. For οἱ κεν οἱ substitute οἱ κεν ἔοι.—512. Ἄϊδεω. Synæresis.

563. ἐρχεσθαι ἄλλην. Synalæpha per crasin

574. The conjunction ἥ in the expressions ἥ ἐνθ', ἥ ἐνθα, should be plainly written ἥ'.

Book XI. A.

Vs. 91. χρυσεόν. Synæresis.—109. ἀσινεας. Ibid.

111. τεκμαιρομ' ὀλεθρον. Elision of the diphthong αι.

119. For ἡ ἀμφοδον read ἡ' ἀμφοδον.

143. The latter clause of this verse, according to Clarke's edition, is, πῶς κεν μ' ἀναγνοῖ τοιον ἔοντα, in which a short vowel is made to continue short before the consonants γν. The reading of some other editions is far preferable, viz.

Εἰπε, ἀναξ, πῶς κεν με ἀναγνοῖ τον ἔοντα.

187. The particle β' must be inserted in this line after ἀργρ.

192. For παντῇ substitute παντῇ ἔοι.

248. ἐπει οὐκ. Synalæpha per crasin.

251. The monosyllable τοι cannot consistently remain long in these before εἰμι, as in the usual lection of this verse. It is most likely that Homer gave

Αἰτάρ ἐγωγε τοι εἰμι Ποσειδᾶων ἐνοσιχθων.

269. The word υἱος is to be here enunciated υῖος.

272. Metrical propriety requires that this line be written, γημαμένη ἐφ' υἱεῖ· δ' κ. τ. λ.

299. Πολυδευκεα. Synæresis.—414. Instead of ἡ εἰλαπινῃ read ἡ' εἰλαπινῃ.

441. For δν κ' εὐ εἶδης substitute δν κ' εὐ εἶδης.

445. See on Od. A. 328.—466. Πηληϊάδεω. Synæresis.

477. Πηλεος υἱε. Synæresis.—568. χρυσεόν. Ibid.

Book XII. M.

Vs. 17. Ἄϊδεω. Synæresis.—78. Read here οὐδ' εἰ ἔοι.

109. For ἐπει substitute ἐπει ἀρ.—137. ἀσινεας. Synæresis.

139. τεκμαιρομ' ὀλεθρον. Elision of the diphthong αι.

163. ὕμεας. Synæresis.—187. ἡμεων. Ibid.—318. Νυμφεων. Ibid.

327. The original lection of this verse probably was,

Οἱ δ' ἀρ', ἕως μὲν στρον ἔχον καὶ β' οἶνον ἐρυθρον.

Clarke's edition has οἱ δε, ἕως μὲν . . . καὶ οἶνον; some others οἱ δ', εἰως, κ. τ. .

330. δὴ ἀγρην. Synalæpha per crasin. These words may, however, have been pronounced δὴ ἀγρην.

350. Βουλομ' ἀπαξ. Elision of the diphthong αι.

378. Λαερτιάδεω. Synæresis.—412. κυβερνητῶ. Ibid.

Book XIII. N.

Vs. 7. ὕμεων. Synæresis.

69. Insert β' for βα between καὶ and οἶνον.

113. To avoid the improper lengthening of πρην in these before εἰδοτες, the particle γ' must be introduced after it.

184. The true reading of this line appears to be

Ὡς ἐφ' αὐθ'· οἱ δ' ἀρ' εἶδισαν, ἐτοιμασσαντο δε ταυρους.

The word ἐδδῆσαν is inadmissible when the metrical accent does not fall on the first syllable.

194. ἄλλοι^ωδα. Synæresis.—200. τῶν αὐτε. Ibid.

213. σφε^{ας}. Synæresis. So also in vs. 276.

232. Instead of ὀφρ' εὐ εἶδω write ὀφρ' εὐ εἶδω.

269. ἡμε^{ας}. Synæresis.

314. For ἐγὼν εὐ οἶδ' substitute ἐγὼν εὐ οἶδ'.

315. In the common reading of this line we meet with an instance of an amphibrach or trochee occupying the first place; ἔως ἐνι Τροίῃ, or ἔως ἐνι Τροίῃ. It is evident that Homer must have written

Ἔως ἀρ' ἐνι Τροίῃ πολεμιζόμεν υἱες Ἀχαιῶν.

357. ὀφθεῖναι ἡμῖ'. Synalepha per crasin.—391. ποτνια θεα. Synæresis.

432. The present lection of this verse is liable to the charge of metrical inaccuracy, on the same account on which we have objected to the readings of Od. A. 15. H. 59. Instead of παντεσσιν μελεεσσι, we should, in all probability, read παντεσιν ἀρ μελεεσσι.

438. The final α of πυκνα, being short in itself, cannot stand for the second syllable of a spondee even before βωγαλεην; since no consonant reverberates in pronunciation when destitute of the accent. Without doubt may it be asserted that the two words were originally separated by the particle γε.

BOOK XIV. Ζ.

Vs. 15. See the remark on K. 243.

41. In all probability the particle γ' should be introduced after ἡμαι, that so the final diphthong of that word may retain its natural length.

43. πλαξ^{ετ'} ἐπ'. Elision of the diphthong αι.

67. The conjunction εἰ cannot properly constitute a long syllable before αὐτοθ' in thesi; and we should therefore read,

Τῷ κε με πολλ' ὤνησεν ἀναξ, εἰ ἀρ' αὐτοθ' ἐγηρα.

94. ἱερευνοῦ'. Synæresis.—96. For γὰρ οἱ substitute γὰρ εἰοι.

104. βοσκοντ' ἐπι. Elision of the diphthong αι.

125. ψευδονται, οὐδ'. Synalepha per crasin.

176. Most probably ἐφην ἀρ' ἐσεσθαι, not ἐφην ἐσσεσθαι, was found in the original reading of this line.

186. Instead of ὀφρ' εὐ εἶδω read ὀφρ' εὐ εἶδω.

210. The particle β' should be inserted between και and οἰκι'.

238. Clarke's edition has here νηεσσ' ἡγησασθαι, the second syllable of the former word being unaccented. The Homeric expression seems to have been νηεσιν ἡγησασθαι.

251. θεοισιν. Synæresis.

263. Αἰγυπτιῶν. Ibid. So also in vs. 286. Αἰγυπτίους.

271. ἡμεῶν. Synæresis.—287. ὀγδοῶν. Ibid.

330. The conjunction ἥ should be here written ἧ'.

332. In this verse, read as in Clarke's edition, we find an instance of the elision of the diphthong αι; ἔμμεν' ἑταίρους. It is most likely, however, that Homer wrote ἐμμεν simply, not by elision for ἐμμεναι.

365. For εὐ read by diæresis εὔ.—369. Substitute κεν εἰοι for κεν οἰ.

384. Read here ἧ' ἐς θeros.

411. In the common reading of this line our third negative proposition respecting the power of the metrical accent, is most strangely violated; ἀρὰ ἐρξαν. The true lection probably is

Τας γε μὲν ἐρξαν ἀρα κατὰ ἡθεα κοιμηθῆναι,

or τας γε μὲν ἀρ ἐρξαν κατὰ, κ. τ. λ.

459. *συβατω̄*. Synæresis.

521. For *ή οί* substitute either *ή β' οί* or *ή έοί*.

BOOK XV. O.

Vs. 73. It appears that the particle *β'* should be inserted in this line between *και* and *ός*; by which means our second rule on the subject of quantity will be preserved inviolate.

82. *ήμεας̄*. Synæresis.

83. This is the only verse in both of the Homeric poems, in which an anapæst at present occurs; and as the use of this foot in a dactylic hexameter is opposed to all metrical consistency, so the present reading of this line is, beyond all doubt,

partially erroneous. Instead of *αὐτως ἀπὸπῆμψει* some Mss. have *αὐτως ἀππεμψει*, which expression being perfectly agreeable to analogy, and satisfactorily removing every prosodial difficulty, should be probably adopted as genuine. The following conjectural emendation, founded on the theory of the particles, is simple and natural, though not equally probable with the authenticated one just adduced:

Αὐτως ἀρ πεμψει, δώσει δε τι ἐν γε φερεσθαι.

109. Here again we meet with an amphibrach or a trochee occupying the place of a dactyl or a spondee; *έως ἱκοντο*. There can be no doubt that originally the particle *ἀρ'* was inserted between the words quoted.

153. The most usual reading of this verse is, *έως ἐνι Τροίῃ*, κ. τ. λ. in which *έως* ε- improperly stands for a foot. Clarke has substituted *είως εν* for *έως ἐνι*; but the true reading is undoubtedly that proposed in the remark on N. 315.

200. In this line the particle *γ'* should be introduced between the words *κατασχη* and *φ*; thus rectifying the prosody and adding energy to the language.

201. *χρεων̄*. Synæresis.—231. *τεως̄ μεν̄*. Ibid.

261. *λίσσασμ' ὑπερ̄*. Elision of the diphthong *αι*.—303. *συβατω̄*. Synæresis.

305. For *ή ὄτρυνει* read either *ή' ὄτρυνει* or *ή ἀρ' ὄτρυνει*. The former correction is perhaps to be preferred.

330. The word *εὐ* should be here resolved into a dissyllable by diæresis.

357. Instead of *ἀχέϊ οὐ* write *ἀχει έου*, so for the final *ι* to be united in the utterance to the initial *ε*.

413. *ἐπιφρασσετ' ὀλεθρον̄*. Elision of the diphthong *αι*.

513. *ἐρχεσθαῑ οὐ̄*. Synalæpha per crasin.

BOOK XVI. Π.

Vs. 89. Read here *έπει ἀρ πολῡ*.

92. *καταδαπτετ' ἀκουοντος̄*. Elision of the diphthong *αι*.

101. To prevent the improper lengthening of *και* before *ἐλπίδος* in thesi, we should insert the particle *β'* between the two.

104. *Λαερτιάδω̄*. Synæresis.—185. *ήμεων̄*. Ibid.

195. In all probability the true reading of this line is

Θελγει ἀρ', ὄφρ' ἐτι μάλλον ὕδυρομενος στεναχίζω̄.

206. Between *ἐτεῖ* and *ές*, the particle *β'* must be here inserted.

217. It may be that *β'* for *βα* originally succeeded *φηναι*, and that the two following words, *ή αἰγυπιοι*, were, in the recitation, contracted into one.

228. *σφεας̄*. Synæresis.—236. *είδω̄*. Ibid.

311. As the word *έσσεσθαι* cannot be properly employed when the first syllable wants the metrical accent, we should probably write here *έγων ἀρ' έσεσθαι*.

319. *ήμεας̄*. Synæresis.—356. Substitute *ή' εισιδον* for *ή εισιδον̄*.

370. *τεως̄ μεν̄*. Synæresis.—383. *φθεω̄ μεν̄*. Ibid.

387. In the edition of Clarke this line terminates in *ἀλλα βουλευσθε*, phraseology utterly irreconcilable with correctness of metre, as on no principle whatever can

a diphthong be shortened before a consonant. Many Mss. and almost all critics declare for *βολεσθε*, formed from the Homeric verb *βολομαι*; nor can there be any question respecting the propriety of the proposed substitution.

419. Read *ἔμμεν ἀριστον*. See on Ξ . 332.—435. See the remark on A. 328.

442. Read here *ἔπει ἄρ και ἔμε*.

BOOK XVII. P.

Vs. 37. In the present lection of this verse, the final vowel of *Ἀρτεμιδι* is put for a long syllable before *ἱκελη*, contrary to our third negative proposition respecting the power of the ictus metricus. We should probably read *Ἀρτεμιδι β' ἱκελη*.

55. *ἤνωγα*. Synæresis.—81. *ουλομ' ἐπαυρεμεν*. Elision of the diphthong *αι*.

145. For *οὐ γαρ οἱ* substitute *οὐ γαρ εἰ*.—152. *Λαερτιάδω*. Synæresis.

181. *ιερων*. Synæresis.

196. As this line stands at present, it furnishes an instance of the elision of the diphthong *αι*, and also of a diphthong shortened before a vowel in the middle of a word; *σκηριπτεσθ', ἐπεῖη*. Instead of *ἐπειη* we can indeed write *ἔπει ἄρ*; but as no reason can be assigned why the diphthong should be here elided, it is most probable that Homer gave

Σκηριπτεσθαι, ἔπει φαρ' ἀρισφαλε' ἔμμεναι οὐδην.

198. It appears that in this line, as in Od. N. 438. the particle *γε* should be inserted between *πυκνα* and *ρωγαλην*.

212. *σφας*. Synæresis.

221. In all probability *πολλῃσι* should be here changed to *πολλαις*. The first syllable of *φλη* is, in most passages of the ancient classic writings, employed as being long in itself.

226. For *δη ἔργα* substitute either *δῆτ' ἐργα*, or *δη β' ἔργα*.

283. *πληγεων*. Synæresis.—295. Read either *ἦ β' οἱ* or *ἦ εἰ*.

300. *κυνοραϊστων*. Synæresis.

310. *γιγονται ἀγλαῆς*. Synalæpha per crasin.

376. *ἦ οὐχ ἄλῃς*. Synalæpha per crasin.—432. *Αἰγυπτιων*. Synæresis.

440. *ἤμεων*. Synæresis.

443. The final diphthong of *Κοπρου* cannot properly occupy the last place of a spondee before *ἴφι*. Most probably *γ'* for *γε* should be inserted between the words.

519. The common reading of this line presents us with a violation of our first negative proposition relative to the power of the ictus metricus; the only one to be found in the whole Odyssey. The first syllable of *αἶδει*, being naturally short,

cannot consistently begin a spondee; so that the expression *αἶδει δαδως* must be considered erroneous. As to the proper method of correcting it, doubts may exist; but it is not at all forced or unnatural to suppose that in the Homeric age, not only the primitive word *αἶδω*, but also its contract *ᾄδω*, was in use, and that the poet here wrote,

ᾄδει βα δαδως ἐπε' ἱμεροεντα βροτοισι.

562. See the remark on A. 328.

BOOK XVIII. Σ.

Vs. 24. *Λαερτιάδω*. Synæresis.

27. Most probably the particle *γ'* originally separated *καμνοι* and *ἴσος*, since in this position it both aids the sense, and renders the metre correct.

56. Read here, *ἐπ' Ἴρω γ' ἦρα*.

108. See on N. 438. So also for vs. 244. 284.

120. *χρυσῶ*. Synæresis.—158. See the remark on A. 328.

175. As the final vowel of ἥρω cannot properly continue long in these before ἀθανάτοισι, we should probably correct

ἥρω ἄρ' ἀθανάτοισι γενεήσαντα ἰδεσθαι.

187. Perhaps we should write here, *κουρη γ' Ἰκαριοιο κατὰ.*

227. The particle β' must be inserted between *καὶ* and *οἶδα*.

263. The penultimate of *δμοίου* being naturally short, we should read in this, as in similar lines of the *Iliad*, *δμοίου ἄρ πολέμοιο.*

269. *γημασθαι, φ.* Synæphea per crasin.

277. Read here *καὶ β' ἰφία μῆλα.*

315. The conjunction *ἡ* preceding *εἰρία* should be written *ἡ'*, by elision for *ἡε*.

361. For *δη ἔργα* substitute either *δητ' ἔργα* or *δη β' ἔργα*.

BOOK XIX. T.

Vs. 20. According to the edition of Clarke, this verse contains an instance of the elision of the diphthong *αι*; *ἕξερ' ἄστυμῃ*. It may be, however, that the original expression was *ἕξεται αὐτμῃ*.

34. *χρυσέον.* Synæphea.—39. *φαίνονται ὀφθαλμοῖς.* Synæphea per crasin.

54. Read *Ἀρτεμιδι β' ἰκελῇ.*

159. *γημασθαι ἀσχαλαα.* Synæphea per crasin.

172. *γαῖα ἔστι.* Synæphea per crasin.—179. *ἐννεωρος.* Synæphea.

190. Most probably the particle *γ'* should be introduced in this line after *μετάλλα*, the last syllable of which cannot rightly continue long in these before *ἀστυδ'.*

192. For *ἡ ἑνδεκατῇ* substitute *ἡ' ἑνδεκατῇ.*

194. The diphthong *εὐ* should here be resolved by diæresis.

201. It is likely that the primitive reading of this line was

Εἰα β' ἵστασθαι χάλκεος δε τις ὥρορε δαίμων.

226. For *αὐτὰρ οἱ* substitute *αὐτὰρ εἰοῖ.*

244. For *καὶ μὲν οἱ* substitute *καὶ μὲν εἰοῖ.*—262. *Λαερτιάδῳ.* Synæphea.

272. Insert *γ'* for *γε* after *ζῶον.*

289. The Homeric expression was undoubtedly not *ἔμμεν' ἑταίρους*, but simply *ἔμμεν ἑταίρους.*

290. Write here either *ἡ' ἀμφ'* or *ἡ ἄρ' ἀμφ'.*—331. *τεθνεῶσι.* Synæphea.

367. In this verse again, according to the present lection, we are presented with an amphibrach or a trochee as a substitute for the dactyl in the fifth place; *ἕως ἰκοιο.* There can be no doubt that Homer himself gave *ἕως ἄρ' ἰκοιο.*

375. See on A. 328.

484. Read *ἔτεϊ β' ἐς*, agreeably to the remark on Π. 206.

501. This line, read as in Clarke's edition, not only exhibits an instance of the elision of the diphthong *αι*, but also contains a violation of our second rule on the subject of quantity; *φρασσομαι καὶ εἰσομ' ἑκαστην.* The former, it should appear, is to be allowed; the latter to be obviated by the insertion of *β'* after *καὶ.*

513. *τερπομ' ὀδυρομένη.* Elision of the diphthong *αι.*

520. *δενδρεῶν.* Synæphea.—530. *ἕως μὲν.* Ibid.

531. *γημασθαι οὐ.* Synæphea per crasin.

546. Most probably the particle *ἄρ'* should be introduced in this line, after *θαρσεί.*

556. The latter clause of this verse, according to most editions, is, *ἐπεὶ βὰ τοι αὐτὸς Ὀδυσσεύς*, in which reading a diphthong is improperly shortened in the middle of a word. Other editions have *ἐπεὶ ἡ βὰ τοι*, which form of expression, however, is scarcely admissible, as not harmonizing with Homer's general phraseology. We should, perhaps, write

Ἄλλῃ ἀποκλινατὶ ἐπεὶ βὰ τοι αὐτὸς Ὀδυσσεύς.

561. γιγνονται οὐδε. Synæresis per crasin.

573. πελεκεας. Synæresis. So likewise in vs. 578. πελεκεων.

BOOK XX. τ.

Vs. 61. ποτνια θεα. Synæresis.—70. πασεων. Ibid.

75. Read by diæresis εὐ οἶδεν.

89. In this verse, read as at present, we meet with a most glaring infringement of the rule, that a diphthong or long vowel cannot be shortened in the middle of a word; τοιος ἐων, ολος ἦεν ἅμα στρατη. The only correction we are able to propose, is that already advanced in the remarks on Il. N. 275. Σ. 105. Od. H. 312; viz. the substitution of *ὄς ἄρ'* for *ολος*.

109. The final diphthong of ἄλλαι cannot be considered a long syllable in thesis, before εὐδον; and we should accordingly introduce the particle γ' between the two words.

130. The particle ρ' should probably be inserted between ἦ and αὐτως.

165. To preserve metrical accuracy, we should, in this line, either insert ρ' between the words ἦ and ἄρτι, and γ' between the words Ἀχαιοι and εἰσπορωσιν, or else write,

Ξεῖνε γ', ἦ ἄρτι σε μαλλον Ἀχαιοι ρ' εἰσπορωσιν.

227. ἐπει οὔτε. Synæresis per crasin.—251. ἱερευον. Synæresis.

261. χρυσει. Synæresis.—309. For και οἶδα substitute και ρ' οἶδα.

335. γημασθαι ὄστις. Synæresis per crasin.—340. Read ἦ ἐφθίται.

342. γημασθαι φ. Synæresis per crasin.—348. σφεων. Synæresis.

351. ὅμων. Synæresis.

379. In the present lection of this verse ἐμπαῖον is used for a dactyl, contrarily to our second rule respecting the quantity of different syllables. It may not, perhaps, be too much to presume, that the Homeric dialect possessed two forms of this adjective, ἐμπαῖος and ἐμπαός, in the same manner as we find both ἑταῖρος and ἑταρός; and that the latter was the one employed by the poet in the present instance.

358. See on A. 328.

BOOK XXI. φ.

Vs. 2. See on A. 328. So also for vs. 321.—24. Read αἰ δη εἰοι.

29. Read την δη εἰοι.—47. θυρων. Synæresis.—54. For δς οἱ substitute δς εἰοι.

73. φαῖνετ' ἀελαν. Elision of the diphthong αι.

76. πελεκεων. Synæresis. So likewise in vs. 421.

120. πελεκεας. Synæresis. So likewise in vs. 260.

136. There can be no question that Homer wrote here ἀπο ρ' εἰοι.

154. For ἐπει substitute ἐπει ἄρ'.

157. The present lection of this verse is depraved in two particulars; first, by a violation of our second rule on the subject of quantity, and, secondly, by an unnecessary elision of the diphthong αι; και ἐλπετ' ἐνι φρεσιν. It is in the highest degree likely that the original reading was,

Νυν μὲν τις και ρ' ἐλπεται ἐν φρεσιν, ἦδε μενοινᾷ.

163. Read ἀπο ρ' εἰοι.—178. στεατος. Synæresis. So also in vs. 183.

188. ὅμας. Synæresis.

208. The particle ρ' must be inserted between ἐρεῖ and ἐς.

262. λαερτιάδω. Synæresis.—277. θεοειδεα. Ibid.

278. λισσομ' ἐπει. Elision of the diphthong αι.

332. For δη οἶκον substitute either δητ' οἶκον or δη ρ' οἶκον.

400. Insert γ' for γε between νωμᾷ and ἐνθα.

415. ἀγκυλομητω. Synæresis.

BOOK XXII. X.

Vs. 31. Instead of *ἔπειη φασαν* in the latter clause of this verse, we must evidently write *ἔπει ἄρ φασαν*.

81. The particle *ῥ'* should be inserted between *σμερδαλεα* and *λαχων*.

210. The word *ἔμμεν* written without an apostrophe, should be here substituted for *ἔμμεν'* by elision for *ἔμμεναι*.

219. *ὕμεων*. Synæresis.—245. *ψυχεων*. Ibid.

249. For *και δη οἱ* substitute *και δη ἔοι*.—289. For *ἔπειη* read *ἔπει ἄρ'*.

319. *εὐεργεων*. Synæresis.—339. *λαερτιάδew*. Ibid.

384. *πεπτωτας*. Synæresis.

386. In all probability the true reading of this line is,

Δικτυψ̄ ἐξερυσαν πολυωψ̄ γ'· οἱ δὲ τε παντες.

456. *ἐφορεον*. Synæresis.

BOOK XXIII. Ψ.

Vs. 7. As the monosyllable *και* cannot continue long in thesi before *οικον*, we should probably insert the particle *ῥ'* between the two words. This remark is equally applicable to vs. 27. 108.

36. Read either *δητ' οικον* or *δη ῥ' οικον*.

101. For *ὅς οἱ* substitute *ὅς ἔοι*.

102. Read, as in previous instances, *ἔτει ῥ' ἔς*.

115. It appears that the form *ὅττι* for *ὅτι* could not be consistently employed when the first syllable did not receive the metrical accent; otherwise, in the composition of verses, any consonant could be doubled at the option of the poet. We should perhaps write here,

Νυν δ' ἄρ' ὅτι ῥυπω, κακα δὲ χροῖ εἶματα εἶμαι.

136. Probably the conjunction *ἢ* before *οἱ* should be changed to *ἦ*.

169, 170. See on vs. 101, 102.

245. *ζευγνυσθαι ὠκυποδας*. Synalæpha per crasin.

304. Insert the particle *ῥ'* between *και* and *ἰφια*.

335. Read *ἐν σπεσι βα γλαφυροισιν*.

BOOK XXIV. Ω.

Vs. 15. *Πηληιάδew*. Synæresis.—115. *ἡ οὐ μεμνη*. Synalæpha per crasin.

161. *τεως μεν*. Synæresis.—188. *ᾠτειλεων*. Ibid.

194. We should probably read here, *κουρη ἄρ' Ἰκαριον*.

195. Without doubt *τω ἔοι* should be here substituted for *τω οἱ*.

200. *ἔσσετ' ἐπ'*. Elision of the diphthong *αι*.—209. Read *τα ἔοι φιλα*.

246. *ὄχνη οὐ*. Synalæpha per crasin.

257. The diphthong *εὐ* should be here resolved into a dissyllable. So likewise in vs. 296.

270. Read either *εὐ ἄρ' ἐξεινισσα*, or *εὐ ἐξεινισσα*.

298. The reading of this verse, according to the edition of Clarke, is,

Πυ δε νηυσ̄ ἔστηκε θση, ἡ σ' ἡγαγε δευρο,

in which a final *ε* is put for a long syllable in thesi before a single *ν*. For *δε νηυσ̄* Barnes proposes to substitute either *δη νηυσ̄*, or *δ' ἡ νηυσ̄*; but the best emendation probably is, *που δ' ἄρα νηυσ̄ ἔστηκε*.

299. Instead of *ἡ ἔμπορος* write *ἦ ἔμπορος*.—321. Read *ἔτει ῥ' ἔς*.

336. *ἦτεον*. Synæresis.—339. *μηλεας*. Ibid.—340. *συνκεας*. Ibid.

346. In this line, read as at present, the final *ι* of *πρωτι* is incorrectly made long before the pronoun *οἱ*. All impropriety will be removed by reading *πρωτι ἔοι*.

380. *σφεων*. Synæresis. So also in vs. 388. *σφεας*.

395. *ὕμεας*. Synæresis.—402. Read *ὄφρ' ἐὺ εἶδω*.

404. Read either *ἦ ἄγγελον* or *ἡ ἄρ' ἄγγελον*.

406. The common lection of this verse can be easily rendered correct by inserting either β' or γ' between $\eta\delta\eta$ and $\sigma\delta\epsilon$.

436. $\phi\theta\epsilon\omega\sigma\iota$. Synæresis.—451. Consult the remark on II. §. 250.

484. $\theta\epsilon\omega\mu\epsilon\nu$. Synæresis.—522. $\epsilon\upsilon\pi\epsilon\iota\theta\epsilon\alpha$. Ibid.—533. $\tau\epsilon\upsilon\chi\epsilon\alpha$. Ibid.

542. Of the impropriety of $\delta\mu\omicron\iota\omicron\upsilon$ there can be no doubt; nor is it less certain that the Homeric reading of this line was,

$\iota\sigma\chi\epsilon\sigma, \pi\alpha\nu\epsilon \delta\epsilon \nu\epsilon\iota\kappa\omicron\varsigma \delta\mu\omicron\iota\omicron\upsilon \alpha\rho' \pi\omicron\lambda\epsilon\mu\omicron\iota\omicron.$

PROFESSOR LEE'S HEBREW GRAMMAR.

No. II. [*Concluded from No. LXXIX.*]

OUR next question (p. 24.) is on the forms of the verbs, where M. de Sacy informs us, that Mr. Lee, like Schultens, Schrœder, and some other modern grammarians, has unnecessarily multiplied them, while in reality the additional terms only present a few anomalies, and which therefore ought to be treated as exceptions. In the first place, I object to the facts. David Kimchi will not, I suppose, be termed a modern grammarian, and yet my paradigms of such verbs כרבל , סחרחר , &c. were all copied from him, as I have expressly stated at p. 232 of my Grammar, and as any one may see by referring to the Michlol, fol. קפד, &c. But I will give an instance or two. The chapter beginning with this leaf is thus headed: $\text{יש פעלים בני ארבע אותיות}$ —*There are also verbs having four letters* (in the root). He adds, $\text{יש בלא כפל אות כמו כרבל}$, &c. Then on the reverse of this leaf, ואשר נכפלה הפא , &c. And some which double the first radical, as in לחרחר ריב , Prov. xxvi. 21. And a little lower down, ואשר יכפל , &c. And with the exemplifications nearly five pages are filled, which it would be unnecessary to transcribe. Now, I think I may conclude, that the practice here ascribed by M. de Sacy to the modern grammarians, is at least as old as the times of Kimchi, and perhaps I may use his own words in saying, “C'en est assez sur cette matière.”

Let us now come to his philosophy :

Ce qui a donné lieu à supposer ces formes inconnues aux précédens grammairiens, ce sont quelques mots, dont la vocalisation, contraire à l'analogie, pourroit bien n'être autre chose que des fautes des copistes, ou

bien des exceptions aux règles, comme סדרה, exceptions qu'il ne faut point convertir en paradigmes. Parce que de *منطق* ceinture, venant de la racine trilitère *نط*, on fait en Arabe le verbe *تمنطق*, faut-il admettre parmi les verbes dérivés une forme *تمنعل* ?

I answer—It has been shown, that many of these forms were *not unknown* to former grammarians; and, in the next place, the whole of this reasoning, if such it might be called, rests on a *petitio principii*. When we are told that these forms, &c. are “contraire à l’analogie,” and “exceptions aux règles;” nothing can be more obvious, than that our *savant* takes for granted the very point in debate. They are contrary perhaps to the analogy of M. de Sacy, and must, therefore, be put down as exceptions to his rules; but they are not so with the elder grammarian, Kimchi. No—Kimchi treats them as perfectly analogical, and quite regular, and so have I in my Grammar: and such, I will maintain, they truly are. But might not M. de Sacy fairly be asked, where the rules are to end, and where the exceptions are to begin? In his own *Grammaire Arabe*, tom. i. p. 102. he has given us 15 forms of conjugation of the trilateral verb: but, in the very next page he tells us, that *certain letters* may be struck out of some of them, and so they may be reduced: and, in pp. 144-5. where tables are again given, not a word is said, either about these forms or the reason of their omission. Now, if we ask M. de Sacy on what *authority*, or on what *principle*, he takes the liberty to reduce these forms, he will perhaps tell us, as in the article under consideration, “je crois qu’il auroit mieux,” &c. Similar questions may be raised about the Arabic Masdars of the first conjugation. M. de Sacy has given 37, while Martelloto, the grammarian he principally follows, gives 32 only, on the authority of Saibowai; Erpenius 33, and Mr Lumsden 60. But M. de Sacy must necessarily be right, and because he believes he is so! But further, it is affirmed, that these forms are “peu usitées,” which is not a very definite way of speaking. I will affirm however, that many of those of which Kimchi has given tables, must have occurred quite as frequently in the ancient Hebrew, as either the 9th, 11th, 12th, 13th, 14th, or 15th forms, admitted into M. de Sacy’s table of the trilateral Arabic verb.¹ Now, I ask, why are not these “formes peu usitées,” ranged among the exceptions in the *Grammaire Arabe*? Because, no doubt, the learned author thought it would be better not; and for no other reason whatsoever. We

¹ If M. de Sacy means only in the forms *תפקד* and *מפקד* (Gram. p. 196.), I reply, these are only mentioned once, and no paradigm is given containing their conjugations. Mr. Ewald too, has been so imprudent as to have exemplified these augmented forms. (pp. 201-2.)

are further asked, whether it would be proper to admit the verb *تمنّى* into the paradigm under the form *تمنّى*? I answer, it is difficult to say *what* ought to be done, according to M. de Sacy's mode of reasoning. If it occurs as a verb at all, perhaps it has as great a right to this distinction as some of those just noticed: but if it depends on the number of times it may occur within a given space of Arabic composition, then the number must be counted: but if it depends on the "Je crois qu'il auroit mieux," &c. of M. de Sacy, then he must, of course, be consulted: and the probability is, he would put it among the exceptions. On my principles, which M. de Sacy has either misunderstood or misrepresented, I should say, make no such paradigm, because it is perfectly unnecessary to do so: a few paradigms, merely to show the process of conjugation, are quite sufficient to learn the nature of verbs, or rather of conjugated nouns, in any language; while it will be proper to tell the student, that the forms occurring may be as numerous as those of the nouns, but which, in fact, is never the case. And hence it is that there are found in the Arabic, as Mr. Lumsden has informed us, upwards of sixty, more than forty of which, as we all know, have never found a place in the common grammars. I conclude, therefore, that it is difficult to say whether M. de Sacy's statement of facts here, or his method of reasoning, be the most objectionable. He seems to me to be little aware that the ground on which he stands, and which he thinks is quite firm, and equal to any opposing force, is just as hollow and unstable as the system of technicalities of which he has been so long perhaps the most laborious and learned advocate; and, that the philosophy of *words* and of *things*, often turn out to be as diametrically opposed to one another, as it is possible to imagine any two things can be.

On the next subject, that is, my etymologies, proposed in order to account for the forms and significations of the particles, of the augments of nouns, verbs, and the like, I shall say but little, because, as I have remarked more than once in my Grammar, this is a subject of so very delicate a nature, that few are found to agree on the very plainest of cases. But that the doctrine inculcated is true, I am disposed to maintain, because I find in most languages, compounds, such as *in-com-pre-hen-sible*, some of the parts of which can be satisfactorily analysed and explained, although the remaining ones may not now admit of easy solution. This, I say, I believe is the case with the Hebrew in a far greater degree than some have supposed; and, as this view tends to explain the structure, and in many cases *the force* of the language, I shall, notwithstanding its tendency to overthrow the systems of technical grammarians, persevere in defending it, however celebrated the names, or high the authorities to which I may be opposed. The days I trust are fast passing away, in which *three*

years, at least, shall be required to learn the rules and exceptions peculiar to the Sanscrit Grammar; and when few shall be found hardy enough to attack the endless mazes of arbitrary rules and exceptions found to prevail in Arabic and other grammars.¹ Things make deeper and more permanent impressions than words: and, when the philosophy of *language* shall be substituted, as I trust it will, for the philosophy of *technicalities*, it will perhaps be found that half a dozen rules will really comprehend more of the Arabic and Hebrew language, than all the ponderous volumes with which the world has been pestered by such philosophers as M. Le Baron de Sacy. M. de Sacy thinks, moreover, that it would be quite unpardonable to attempt any thing of this kind in the Latin grammars. I think not: on the contrary, I regret that nothing of the kind has hitherto been done: with the younger schoolboys, indeed, technical rules are perhaps all that can be proposed for the exercise of the memory; but, when the judgment can be appealed to, principles ought to be inculcated; and these, deduced from the nature of things, should be explained and extensively applied. Such a process would make the exercise delightful both to master and scholar, while the mind of the latter would be gradually prepared for other investigations. But, that the veteran advocates of the older and more lazy system will soon be brought to acquiesce in any such views, is more than I have enthusiasm enough to expect. In the Hebrew, and Arabic, however, few children are ever instructed. It is for men, generally, that these grammars are written; and on this account, were there no other reason, they ought to be taught as the sciences are, not by technicalities, but a development of principle extending to every case. Now, in M. de Sacy's *Grammaire Arabe*, instead of technicalities being diminished, which were before his time too numerous, they are actually augmented; and we are told, among other things, that there is an *indicative, conditional, subjunctive, and other modes* all depending on certain terminating vowels. These distinctions, however, are not only unnecessary, but many of them are false;² for we some-

¹ Martelloto, too, to whom M. de Sacy owes more than to all the other Arabian grammarians put together, has given tables of such reduplicated verbs as, סִחֲרָחַר, which M. de Sacy would treat as exceptions, as in سَحَرَّ, &c. as may be seen in his invaluable Grammar,

pp. 185. 249. So that this practice is not new even in the Arabic. This is much more than I have done, for I have noticed the forms of several but once, and of these given no paradigms; so that I have done no more than what really is to be found in the *Grammaire Arabe* of M. de Sacy himself.

² In the table facing p. 117. tom. i. of the *Gram. Arabe*, the preterite has not the honor of belonging to any mode: and at art. 305, we are told, that the aorist alone admits of variations indicative of the several modes.

times find his indicative mode used in a subjunctive sense ; and vice versa. We are then referred to a work entitled, "Principes

At art. 308, however, we find it asserted, that the preterite "est le même pour tous les modes." So the fact is, both these tenses are employed in order to designate these modes. Let us now see how the "aoriste du mode indicatif" answers its new designation, and the examples shall be taken from M. de Sacy himself. Art. 314. "La proposition *suppositive*

est à l'aoriste indicatif. Ex. ^{لو} ^{يَمَسُ} ^{البَخِيلُ}—*Si un avare touchoit,*" &c. So in the next example : and the indicative mode has, after

all, a conditional signification ! Again, Art. 317. ^{أَنْ} ^{تَخْرُجَ}—*that thou go out*, in the subjunctive form, really requires a conditional signification, as M. de Sacy's own analysis shows : and in Art. 341. we learn, that ^{لَنْ} preceding the subjunctive aorist, gives it a future signification,

and that in the *indicative mode*, as to sense. ^{لَنْ} ^{تَمَسُّنَا} ^{النَّارَ}—*"Le feu ne nous touchera,"* &c. At Art. 345. the conditional, we are told, is used as an *imperative*, implying either a command or a prohibition, (with ^{يَا}) and, in the very next article (346) it is constantly used as a

preterite in the indicative mode, with ^{لَمْ} or ^{لَمَّا} preceding, which, however, is not true, for it is occasionally found as a present after ^{لَمْ}. It

would be no difficult matter to multiply examples to a very great extent to show that these distinctions are perfectly arbitrary and useless ; that the Arabs themselves recognise no such things ; and for the best of all reasons, because they do not exist in the nature of the Arabic language. One remark or two more on the use of the preterite. At Art. 311. the

negative ^{يَا} will give the preterite a future sense ; but then either a subjunctive or conditional proposition must follow. But at Art. 326. "Le *prétérit* doit souvent être rendu dans le sens de l'*optatif*, ce qui est *vraiment une signification future*," where no such condition is required ;

and in the very next page we have an example in ^{لَا} ^{لَقَبْتُمْ} where none is wanted. Of the use of the preterite in hypothetical sentences, M. de

Sacy has given every thing but the governing principle, which, however, has been developed by Mr. Lumsden, and repeated by me in my *Hebrew Grammar* (p. 357), and which is simply this, *The Arabs state facts instead of opinions*, and hence the preterite is used instead of the present, in these cases. Had M. de Sacy stumbled on this, his Grammar would, perhaps, have been shorter by a few pages, and his rules intelligible. Again, at Art. 277. ^{كَانَ} preceding another preterite,

gives it the signification of the pluperfect ; yet at Art. 340, we have

^{لَوْ} ^{كُنْتُ} ^{قَدْ} ^{ثَقُلْتُ}—*"Si je t'ai fatigué,"* &c., where it has mani-

festly no such sense, with the additional error of ^{ثَقُلْتُ} for ^{ثَقُلْتُ} in

de Grammaire Générale," for explanations ; and when we come to this, we find that it is a technical work on logic! But it is time to proceed to other matter.

In some of the following paragraphs, I have the consolation of finding that Mr. Ewald has, like myself, committed the unpardonable sin of endeavoring to reduce the apparent anomalies of the Hebrew language to system, and that, in many of these cases, we perfectly agree. M. de Sacy's words on one occasion are, (and I cite them to show the earnestness with which the *savant* approaches every attempt to get rid of anomalies) "M. Ewald pousse peut-être encore plus loin que M. Lee la *complaisance*, pour justifier toutes les anomalies que présente le texte masorétique de la Bible," &c. I would remark, we have here also a *petitio principii*, unless, indeed, M. de Sacy has a power of determining these questions, which he will allow to no other man. Fortunately, however, for poor Mr. Ewald and myself, literature and science recognise no pope. If either of us have exceeded the bounds of reason, this should have been shown by argument ; otherwise, as M. de Sacy himself has truly remarked, "*Quod gratis asseritur, gratis negatur.*"

One remark more on this article, and then we shall proceed to the last. M. de Sacy has here discovered that I have entirely rejected the *ṭ conversivum* of the ancient grammarians. "M. Lee rejette absolument le *ṭ conversif* admis par tous les anciens grammairiens ; il l'appelle l'*illatif*," &c. As I shall have occasion to touch again on this subject, I will merely remark for the present, that in turning out this wonderful and unaccountable particle from the office it so long sustained, I believe I have done a considerable service to the cause of Biblical learning. How a particle, which involves no notion of time, either past, present, or future, should have the power of converting the tenses of verbs into what was contrary to their nature, I believe no one has been able to conceive ; but when we find in practice, just as we do of M. de Sacy's modes, that the services of this little odd fellow may be

the vowels ; a species of error by no means rare in the Grammaire Arabe. No reliance, I think, therefore, can be placed on M. de Sacy's philosophy in these instances ; and for this additional reason in particular :—it will require knowledge greater than any to be derived from his Grammar, to determine which of the conflicting rules ought to prevail, in any given case. The truth is, as the examples cited by him prove, and as the Arabian grammarians maintain, the distinction of modes discoverable in either of the tenses can be determined only by the context : certain particles, there can be no doubt, will occasionally influence this ; but when we find, as in the cases just noticed, the real mode, i. e. as to signification, one thing, and M. de Sacy's artificial one, another ;—we are forced to the conclusion, that the theory is itself false, and, therefore, worse than useless.

dispensed with *ad libitum*—it struck me very forcibly, that we had better have done with him altogether, and endeavor to get at the real reason of this apparent change of the tenses. Having arrived at this, as will presently be shown, I determined “*rejeter absolument le ʔ conversif admis par tous les anciens grammairiens*,” and fearlessly to advance and maintain the natural and rational principle, which regulates the use of the tenses, and which, indeed, the grammarians of Arabia have long ago done, as M. de Sacy ought to have shown in his *Grammaire Arabe*.

This subject is resumed at p. 99. of the *Journal* for February; and as we have partly entered on it, we may as well follow M. de Sacy, and examine his statements. The rules given in pages 343—360 of my *Grammar*, on the tenses, are briefly these: The tenses are two, a preterite and a present: these are used either *absolutely* or *relatively*; *absolutely*, when counted from the time at which any event is mentioned or committed to writing; *relatively*, when counted from any other period introduced by the speaker or writer. Hence, events past will, in the commencement of narratives, generally be enounced in the preterite tense *absolutely*; and, when this is done, others contemporary, or immediately following, may be spoken of, either in the present *relatively*, like the Greek and Latin historical tense, or they may, at the pleasure of the writer, be enounced in the preterite, *absolutely*. The former usage prevails in Hebrew. In the next place, events enounced as predictions, may be spoken of, either in the present or preterite tense. In the one case, the event will be exhibited as *actually taking place*; in the other, as *having taken place*; which is, of the two, the most solemn and impressive manner of making such enunciations. In strict conformity with these principles, an imperative may be enounced either by the imperative form, as given in the paradigm, or by the preterite, which will be the more emphatic. And lastly, hypothetical sentences may be enounced either by the present or the preterite tense. In the one instance, a case is put and a consequence deduced, as actually present; in the other, facts, which are supposed already to have taken place, are compared in the same way; not as M. de Sacy has reported it, “*dont la vérité est indépendante de toute circonstance de temps*.” This is his own method of proceeding, and with which I have nothing to do.

Let us now see the objections. A good deal of this our reviewer thinks may pass; but, when he is told, that the good old ʔ *conversive* is to be discarded, he exclaims,

Il est certain qu'en se refusant à reconnoître cela, notre auteur augmente beaucoup la difficulté du problème qu'il s'agit de résoudre. (P. 99.)

In page 101. this question is resumed, and we are there told,

Mais en rejetant l'usage conversif du ʔ, on se trouve souvent embarrassé, non pas pour déterminer le sens du texte; *ce cas est rare*; mais bien

pour se rendre compte de l'usage fait du prétérit pour énoncer une chose future, ou du futur (ou présent) pour énoncer une chose passée. M. Lee lui-même a vainement cherché à rendre raison du mot וַיִּקְרָא par lequel commence le Lévitique.

I must remind M. de Sacy, that the *vainement cherché*, here offered with so much complacency to his own good understanding, involves a *petitio principii*. He ought surely to have shown that this was the case, unless he believes that a *gratis dictum* proceeding from himself, is not subject to the law laid down by himself, as already noticed. But, as he has not given his reasons, I must be content to leave them unrefuted. I may, however, be excused, if I adduce a few examples to show, that the doctrine about the *ῥ conversivum* is a perfect nullity; and if I can do this, I may perhaps be allowed to conclude, that in rejecting it altogether, I have only done what it was my duty to do.

The first passages I shall adduce then, shall be those in which our present (formerly future) tense, must be construed as a preterite, but in which no *ῥ conversivum* appears, in order to guide us in this respect. Job i. 5. כָּכָה יַעֲשֶׂה אִיּוֹב כָּל הַיָּמִים “Thus DID

Job continually.” (Authorised version.) Ib. chap. iii. 11.

לָמָּה לֹא מֵרַחֵם אֲמוֹתַי מִבֶּטֶן יִצְאֵתִי וְאָנֹכִי “Why DID I not from the womb? Why DID I not give up the ghost when I came out of the belly?” The same is the case with אֵינֶנְךָ in verse 12.

with וְאֶשְׁקוּט and יָנַח in verse 13. with לֹא אֶדְוֶיָה in v. 16. In chap. iv. vs. 3 and 4. תִּחַזֵּק, יִקְמָץ, תִּתְחַזֵּק, must all be taken as preterites, without any conversive *ῥ* to admonish us of this: and if it be said that the preceding or leading verb יִסְרָתָּ is sufficient to

determine the tense, then I ask, why have we no such verb preceding אֲמוֹתַי in chap. iii. 11? In chap. iv. vs. 5. the occurrence

of *ῥ conversivum* is in two instances entirely neglected by our trans-

lators, and they have given a translation according to my rules, but contrary to their own. In verses 15 and 16 we have a succession of these *futures*, as they have been called, all of which must necessarily be translated as *preterites*, without so much as one conversive *ῥ* to show us that this is right! Let the reader examine the following passages, to which I believe some hundreds might be added, were it necessary. Job. vi. 15. יַעֲבֹרוּ: ib. 17. יִזְרְבוּ: ib. 18.

וְיֵאָבְדוּ, יַעֲלוּ, יִלְפְּתוּ—where, mirabile dictu! the last word, like some given above, has a *ῥ*, but not a conversive one!—Isaiah i. 21. יִלֵּן.

Ib. v. 16. וְיִנְבְּאָה, in which we have a *ῥ conversivum* of the future, is

manifestly a *future* in signification and not a preterite, and as such our translators have rendered it, "shall be exalted." In Is. vi. 2. יִבָּסֶה in each case, as well as יַעֲרֹף, must be construed as a preterite, but without the help of the conversive ו. So Is. viii. 2. וְאָעִידָהּ; ib. ix. 11. וְיִאֲבָלוּ cannot be a preterite: so וְיִכְרֹת, vs. 13. So also וְיִגְזֹר and וְיִאֲבָל vs. 19. See also Is. xiv. 8. לֹא יֵעָלֶה. In these cases then, we are compelled either to do without this *important particle*, as M. de Sacy will have it, or entirely to set it at nought. When the participial noun, formerly restricted to the *present tense*, occurs in similar situations, though occasionally to be construed in a *past*, as well as a *present* or *future* tense, strange to say, these good old grammarians have never given the ו a conversive power, in order to guide the reader. No, here they have left him to all the uncertainty which he would have had to encounter, had they given him no such rule with regard to their future; and here he has found no difficulty. The Arabs, Syrians, and Ethiopians too, have all neglected to give this important and wonderful rule, although cases innumerable occur, in which it is just as much wanted as it is in the Hebrew, which M. de Sacy very well knows. On my view of the subject, which is that entertained by the Arabs and Syrians at least, this conversive power is never wanted; and on every view, as shown above, it can never be trusted. M. de Sacy himself too sees no difficulty whatever in using the present tense in French, like the historical one of the Greeks and Latins; nor, according to him, is there the least possible fear of mistaking the context; but take it in his own words:

Je dis, par exemple, en François, si tu viens ici dans deux ans, tu trouveras ce jardin ruiné: il n'est pas douteux que l'action exprimée par ces mots, tu viens, ne soit future; et cependant je dis si tu viens, en employant le temps présent, et non si tu viendras, en employant le futur. . . . Il n'en résulte néanmoins aucune obscurité dans le langage, parce que la conjonction conditionnelle si, &c. déterminent suffisamment le sens, &c.

Now, I may add, with M. de Sacy, the case is the same in Arabic certainly; and further, there can be no doubt that it is in the Hebrew, and all its sister dialects: that not only is it visible in the cases just adduced; but the fact is, the translators have been compelled to give up their rules, and to follow this system alone.

Let us now briefly notice the case of וְיִקְרָא occurring at the commencement of Leviticus; and here I will not repeat what has been said in my Grammar (pp. 361—363). Now, suppose I translate the passage, just as my theory of the verb exhibits it; "So the Lord calls to Moses and speaks to him from the tabernacle of the congregation, saying," &c.—will there be any more

obscurity in the translation, than there is in M. de Sacy's *si tu viens*? Are not the circumstances of the case quite sufficient to restrict the event mentioned to a past tense? And this M. de Sacy most cordially allows, when he says, (p. 101.)

Au reste, si, dans une simple récit, l'emploi des verbes Hébreux ne laisse dans l'esprit aucune incertitude à l'égard du sens, il faut convenir qu'il n'en est pas toujours de même dans le style relevé ou poétique.

But who will doubt this? Is it not, nevertheless, of some importance, to determine the law which regulates these simple accounts of events, in order that we may be enabled the better to understand those which are of a more elevated, poetic, or less simple character? Is it likely, that rules which must be rejected in plain cases, can help us in difficult ones? But if we can discover a principle which it can be shown is never contravened, I will again ask, is it not more likely, that by an application of this we may be enabled to understand these lofty passages, than by the application of one, which we know will only partially hold? I say, then, in the case above-mentioned, the application of our principle is easy and natural; no obscurity whatever arises from its operation; and, I will affirm, that although every passage will not afford equal cause for conviction that we cannot have mistaken the sense; yet, we do know the principles which regulated the usage of the language, and that we have the best possible means for arriving at the original intention of the writer. In the case of **וַיִּקְרָא** then, and such simple passages, we

find no difficulty, and such must all those be, in which the context affords any clew to the real time of the events mentioned; and I will here affirm with M. de Sacy, that "ce cas est rare," in which difficulties present themselves; and much more so on my principles than it is with his, as it has already been shown.

There is, however, another case to which he adverts: it is this, "pour se rendre compte de l'usage fait du prétérit pour énoncer une chose future." (p. 101.) Here I will affirm also, that instances innumerable occur, in which it is impossible to doubt that the context is to be rendered in a future sense, and yet we have no *conversivum* to assure us of this; take, for example, Is. ix. 5.

כי ילד ילד לנו בן נתן לנו ותהי המשרה על שכמו ויקרא שמו:
פלא יועץ אל גבור אבי עד שר שלום: which is given in our version, "For unto us a child is born (for shall be born), unto us a Son is given (for shall be given); and the government shall be (not has been, as the converse *ו* would require) upon his shoulder: and his name shall be called (rather, one shall call his name, not one has called his name, as the *ו* converse would again require) Wonderful," &c. Here then we have no *conversivum*, except with the futures (presents) where it is manifestly wrong; and yet the

translators and commentators have had no doubt, that these preterites should be understood as futures.¹ If we apply this principle to the first verse of this chapter, I think we shall at once see the meaning of the prophet in one of the most regular and splendid predictions of the coming of our Lord to be found any where in the Old Testament; thus, "The people who (now) walk in darkness *shall* (surely) *see* a great light; upon those who (now) reside in the land of the shadow of death, the light shall (surely) shine."² Thou shalt (surely) multiply the nation, shalt thou not increase the joy? They shall (surely) rejoice before thee, like the joy in harvest, and as they rejoice in their dividing the spoil." Here, I am willing to allow, the translators have not unanimously taken what I believe to be the true sense of the passage; but this must have arisen from the circumstance of their not being well aware, how much the preterite is used in strong prophetic declarations. They were probably deterred too, by not finding the mysterious little ׀ *conversivum* here: and the consequence has been, one of the plainest declarations of the prophet has been grievously obscured, and scarcely capable of receiving any interpretation. It will not at all be necessary to multiply passages of this description, which indeed may be done to an indefinite extent. I will merely remark, that these passages have frequently a ׀ preceding them: but when we know, that it is wanting in cases innumerable, and that the Arabian and Syrian grammarians declare, as I have shown in my Grammar, that the preterite tense is so used in order to give the strongest assurance that the thing spoken of shall come to pass; and when we also know, that they feel no want of this ׀

¹ The rules for discriminating when ׀ is to be considered as conversive or not, are given by Buxtorf in the *Thesaurus Grammaticus*, lib. ii. cap. 21. "Si præcesserit," says he, "aliud præteritum, (vel futurum loco præteriti positum) tum copulativum est; sin minus, conversivum judicabitur." We then have some remarks about the situation of the accents; but every one knows that no reliance can be placed on them; not to insist on the difficulty, on this system, of ascertaining when the futurum est loco præteriti positum. In the next page we are also told, that when conversive of the future it will receive pathach; but, from the passages adduced above, it will be seen, that this rule also fails. I am tempted to believe, that this ׀ *conversivum* might, by the earlier grammarians, have been noted as *occasionally* marking a change from the *absolute* to the *relative* use of the tenses, and in this sense have been called הַפְּתִיחַ

Hippuk, or *conversivum*, never intending, however, to speak of it in the rigid and technical sense adopted by their followers. Of this, however, I cannot speak positively, as I have no access to them. Of one thing, however, I am sure; the cases, in which it will not apply, are too numerous and important to be treated as exceptions in the ordinary language of M. de Sacy.

² See Matt. iv. 14, 15, 16. where the preterites are preserved in the Greek just as they are in the Hebrew, and the Greek participles answer to the participle and present tense of the Hebrew.

conversive; we have every reason for concluding, that this γ is nothing more than an illative conjunction, just as the γ or γ is in the Arabic. An assertion of mine to this effect was noticed by M. de Sacy in his second article, and there reprobated. In his third, however, he has told us, that Mr. Ewald has given it the same signification; and he concludes,

Et je crois que, sous ce point de vue, il répond à la particule conjonctive Arabe γ , qui diffère de la simple conjonction γ par cette même valeur illative;—

which, indeed, had been said by Kimchi long before his time. If then this γ which was once conversive, is *nothing* more than the Arabic γ , and equivalent to *so, then, therefore*, and the like, what has become of its conversive power? I begin to believe, therefore, that M. de Sacy too is more than half inclined to get rid of this conversive *vaw*. Mr. Ewald, who has retained it, seems to have made a greater impression on his mind than I have done; and because perhaps he was as much determined to resist Mr. Ewald's views as he was to refute mine.

We are next told,

On trouve *quelque chose d'analogue* en Arabe, ou, après l'adverbe négative لَمْ ou لَمَّا , on doit toujours employer le futur ou aoriste, pour exprimer ce qui le seroit par le préterit, si la proposition étoit affirmative; et, au contraire, l'adverbe négatif لَمْ , consacré au futur, prend souvent après lui un préterit, qui dès-lors reçoit la valeur du futur.

To which I answer—All this may be very good for those who have no disposition to search for themselves; but I either find, or think I find, the facts of the case to be different. In the Gospel of St.

John I find, c. xii. 24. $\text{ان حبة الكنطة ان لم تقع في الارض}$

that a grain of wheat, if IT FALL not into the earth, &c. Again, ib. v. 48. $\text{ومن جحدني ولم يقبل كلامي}$ —*and he who denies,*

me and RECEIVES NOT my word, &c. Again, in the Arabian

Nights,¹ $\text{ان اعفا عني الملك ولم يقتلني في الليلة المقبلة}$

—احدثكم —*If the king will pardon me, and (will) not kill me, then on the following night I will tell the story.* But if this authority is objected to, let us see what Jāmi says on the subject in his commentary on Ibn Ulhajib on the force of these particles, p. ٣٨١

¹ Calcutta edition, vol. i. p. ٣٥٥.

وتختص اي لما بالاستغراق اي استغراق ازمنة الماضي من وقت الانتفاء الي وقت التكلم بلما تقول ندم فلان ولم ينفعه الندم اي عقيب ندمه ولا يلزم استمرار انتفاء نفع الندم الي وقت التكلم بها واذا قلت ندم زيد ولما ينفعه الندم افاد استمرار &c. ذلك الي وقت التكلم بها &c.

The particle *لما* is peculiar in what is termed *استغراق* (immersion), i. e. by an immersion, as it were, into the times of the past, beginning with that in which the negation is made, and continuing up to the time in which it is enounced. You may say, 'such a one has repented, but his repentance does him no good' (when using *لم*), that is to say, the consequence of his repentance: which assertion does not necessarily extend up to the time in which it is made; but if you say, 'Zaid has repented, but his repentance does him no good as yet;'

(i. e. using *لما*) this assertion is supposed to hold good up to the very time of its enouncement." Nothing, I think, can be more evident, than that the word preterite (*الماضي*) is here used absolutely (*حقيقة*), as this commentator terms it; but at the same

time, that the verb following *لم* or *لما*, is to be reckoned *relatively* (i. e. *حكاية*). See my Heb. Gram. p. 344. note. The translation will then be, as I have given it, in the historical present, which will exactly express the force of the tense, as a *relative*, but not as an

absolute preterite. The particles *لم* and *لما*, therefore, exert no more influence on such verb, than any other particle, or even the illative *و*, *quondam conversivum*, actually does. And that Jāmi used the particle *لم* in strict conformity with the principle here mentioned is clear from innumerable passages in this work, as in

٣٨٥، ان لم تفعله ٣٨٤، وان لم يكن and لم تؤثر

&c. The only difference then between *لم* and *لما* is, that the former negatives the action of the verb in a vague manner; the latter up to the very time in which the enunciation is made: and as they are mostly used in narratives, they will necessarily be

used in an absolute past time, though this tense may be a *relative* present or even a future ; as may also be seen in the passages cited Art. 346. Gram. Arabe, tome i. and p. 33. of tome ii. The reason of their being used with present tenses, in the signification of *absolute* preterites, is not because they have within themselves any *conversive* power ; but because they are used chiefly in narratives, and really signify *not yet* ; (Gram. Arabe, tome ii. pp. 33. 34.) which no one will say is the case with the Hebrew י *vaw* : while in other constructions פ at least may be used in an absolute future signification, as the passages above cited show.

It is worthy of remark, that a similar usage of the present tense prevails in the Greek Testament to a very great extent, and frequently in a future signification without any particular notice, as in the אָרָא of Leviticus in the past. Of the first case, Matt. iv. 5. Τότε παραλαμβάνει αὐτὸν—ver. 6. Καὶ λέγει αὐτῷ—ver. 8. Πάλιν παραλαμβάνει αὐτὸν—ver. 9. Καὶ λέγει αὐτῷ—ver. 10. Τότε λέγει αὐτῷ—John ix. 13. Ἀγούσιν αὐτὸν πρὸς τοὺς Φαρισαίους : of the second, Matt. vii. 15. οἷτινες ἔρχονται—ib. ver. 24. ὁστίς ἀκούει—ibid. chap. viii. 9. Καὶ πορεύεται—καὶ ἔρχεται—καὶ ποιεῖ—are examples. M. de Sacy, however, has a method of solving this difficulty, without having recourse to a *καὶ conversivum*, but which, like some of the preceding, involves a *petitio principii*. It is this :—

Il ne faut pas perdre de vue que, dans la plupart des langues, les mêmes formes temporelles ont souvent *plusieurs usages*, l'un *propre*, l'autre *impropre*, ou, si l'on veut, *abusif*. Ainsi le présent, en Grec, en Latin, en Arabe, (and why not in Hebrew ?) en Français, en Italien, en Allemand, sert à exprimer un temps *indéfini* : λέγουσι, dicunt, on dit, si dice, man sagt, يقال &c. sont employés hors de leur domaine naturel, &c.

My belief, however, is, that this is no improper use of this tense ; because, according to my system, it is perfectly natural : and, I contend that λέγουσι means, they *now* say ; that is, in the present tense either *absolutely* or *relatively*, as stated in my Hebrew Grammar. It is an exceedingly convenient thing, no doubt, to term that *impropriety* or *abuse*, which one does not understand ; and thence to tell us, that we must arrange under exceptions, &c. all which certain *savans* cannot make out. That Mr. Ewald is wrong in supposing that the Hebrew language has no definite tense, I have no doubt ; but how M. de Sacy can attempt to set him right by arguments such as this, it is quite out of my power to say.

M. de Sacy has told us, moreover, that the particle ו will give to the preterite a future signification. This I deny, and M. de Sacy himself may be cited to show, that it is more frequently used with a preterite in a past tense. The truth is, the preterite may

at any time be used in a sense of *prayer* or *command*. (See my *Hebrew Grammar*, p. 354. note, and the *Gram. Arabe*, tome i. part. 326.) In such case, then, futurity must be intimated, and *ו* may then be added in order to negative the action of such verb : as *לֹא תִּפְגַּע* *may you not meet*. This *ו*, therefore, possesses no such converse power as our *savant* pretends ; but is a mere negative, as in all other cases.

M. de Sacy also objects to my theory of the tenses, because he thinks a difficulty still remains, as to whether a passage should be considered as prophetic or not. (pp. 100, 101.) I answer, the case is perfectly the same in both the Arabic and Persic : and yet no one complains of ambiguity in this respect, as attaching itself to these languages. The phrases, *اللَّهُ تَعَالَى* *God, may he be exalted ;*

دَامَ مَلِكُهُ *may his kingdom be perpetuated*, and the like, may, it is true, be translated and understood as intimating facts that are past ; as, *God was exalted ; his kingdom remained ;* and the like ; but if one of M. de Sacy's pupils should happen thus to translate them, I believe he would look on him as being scarcely *compos mentis*. But, I will allow, that passages may occur, in which it may be difficult to say what is to be done : and what then ? Do not the same difficulties occur, whether we possess these rules or not ? Every one accustomed to read the Hebrew Bible very well knows that they do occur, and that very many have not yet been satisfactorily made out. Is it not then valuable to know, that still another, and, as I hold, the true KEY to their solution, may be applied ? I need not, perhaps, again cite the passage in Isaiah already adduced in proof of this : but, I will say, I believe (and I speak from a pretty long experience) that no difficulty of this sort, greater than what we meet with in other books, will present itself to us in the Hebrew Bible. Could I indeed have devised rules, calculated to put the reader in possession of a perfect knowledge of Hebrew, without presenting him with any difficulties, I should truly have performed a much greater wonder, than our *savant* has in his *Grammaire Arabe*.

Another misfortune noticed is (p. 101.), to suppose that a preterite having an imperative signification would be

une chose qui jeteroit évidemment le plus grand désordre dans le discours, s'il n'y avoit aussi un antécédent qui déterminât la valeur de la circonstance temporelle, &c. Exemple, lorsque Moïse, (Deut. ch. 6. vs. 5.) dit aux Israélites, *Tu aimeras (ou aime) le Seigneur ton Dieu de tout ton cœur*, &c. et qu'il emploie des verbes au prétérit, *דָּבַרְתָּ, הָיָה, אָהַבְתָּ*

&c.—tous ces verbes sont déterminés au sens de l'impératif (ou plutôt

du futur remplaçant l'impératif),¹ par l'énoncé précédent, שמע ישראל *Ecoute, Israël*. C'est l'application d'une règle sans exception de la grammaire Arabe.

I answer, in the first place, I can see no reason to fear any such disorder, because I know of no instance in which, after due consideration, it can occur. The same fear is expressed by M. de Sacy as to prophecy, and yet no difficulty presents itself in such passages as ילד לנו—*for a child has been* (i. e. shall be) *born*

to us; although we have no particular word going before to assure us that this is future: and M. de Sacy himself has no doubt, that the imperative above noticed is nothing more than a future “remplaçant l'impératif.” Nor can I see any such connexion, as

he does, between the preceding שמע ישראל, and the following אֶהְבֶּתָּ, &c. The one is a present tense, enounced, as it should seem, merely for the purpose of exciting the attention, just like the

سنو *hear*, which is recommended to beginners in the Hindustani,

in order to secure the attention of the native. What follows in the preterite tense is manifestly intended strongly to inculcate a command, and that of a nature totally different from the preceding. And if the ו before אֶהְבֶּתָּ is to be taken, as M. de Sacy has no

doubt it occasionally may, in the sense of *so, then, now, &c.* the passage may be translated, *Hear, O Israel! the Lord our God is one Lord. Now, or therefore, thou shalt (surely) love, &c.* But M. de Sacy says, this is a rule in Arabic, admitting of no exception: I deny the fact, and challenge him to produce this rule. The rule cited by me (*Heb. Gram. p. 354.*) says no such thing; nor does M. de Sacy so much as hint at any such rule, when he

gives us the examples دام ملكه—صلي الله عليه وسلم—الله تعالى

¹ M. de Sacy here, as in other cases, takes for granted what I totally deny. I deny the existence of the *conversive power*, which he here talks of, in every case; and maintain, that the context can be explained without it; the “*tous les verbes sont déterminés*,” &c. I must, therefore, treat as a *petitio principii*. That the preterites here used must be understood as imperatives, surely there can be no doubt; and, if the usage of the Hebrew verbs, in other cases, will justify this acceptance of them, I can see no reason why we should recur to any preceding verb for further assistance. Besides, when we know that the preceding sentence is quite complete in the assertion, *the Lord our God is one Lord*, to which the imperative שמע must have been intended to call the attention; I must confess, I see no reason which will justify us in carrying on the imperative power of this verb to others following, which relate to a totally different question. See Gen. xlv. 13.

&c. *Gram. Arabe*, tome i. art. 326. And the truth is, no such rule any where exists; it is the mere figment of M. de Sacy, and it has been framed for this particular occasion.

But M. de Sacy has some doubt whether such imperatives do not really occur; and, on this point, he cites the 85th Psalm. His words are,—

Dans les trois premiers versets, le poëte, employant des verbes au prétérit, semble annoncer que Dieu s'est réconcilié avec Israël, et a oublié sa colère et ses projets de vengeance: *Benedixisti, Domine, terram tuam; avertisti captivitatem Jacob. Remisisti iniquitatem plebis tue*, &c.; puis, au quatrième verset et dans les suivans, il prie Dieu de suspendre les effets de sa fureur: *Converte nos, Deus . . . et averte iram tuam a nobis*, &c. He adds, Comment concilier cela? Faut-il considérer les prétérits רָצִיתָ, נִשְׂאֵתָ, אָסַפְתָּ, &c., comme ayant ici la valeur d'un futur, d'un optatif, ou d'un impératif? C'est une question que je ne veux pas résoudre. And he concludes, Mais je fais observer qu'elle est d'autant plus embarrassante, qu'il n'y a point ici d'antécédent auquel on puisse avoir recours.

It is very true, no previous word is given in order to show us whether the verbs should be taken as preterites or imperatives. That they are preterite forms there can be no doubt; and that preterite forms have occasionally a future, imperative, or precative signification is equally true. These verbs then may be taken, so far, either as preterites or futures. The next step must be to look at the context: and, as M. de Sacy tells us, verse 5. commences with a common imperative שׁוּבוּ *turn thou us*, &c. At v. 6. it appears that they are still labouring under affliction. At the 8th another prayer is offered, and at the 9th the answer is expected: and at the 10th a strong assurance to this effect is mentioned. Verses 11, 12, 13, 14, then, I should prefer taking as predictions, and the verbs נִפְנְשׁוּ, תִּצְמַח, יִשְׁקַף, &c. all in the future tense, the preterites in a strong prophetic sense, and the presents as being relatively present with respect to them. In that case, I should also prefer taking all the preceding preterites also as futures in a precative sense: and then the whole Psalm will be a most beautiful prayer for deliverance from some national calamity. I do not mean to affirm, however, that the verbs רָצִיתָ, &c. may not be taken as preterites in a historical point of view; but I think, if that had been the intention of the writer, some such words as *according as*, *like as*, &c. would have been added, as in Psalms xxv. 7. li. 2. cvi. 45. cix. 26. cxix. 124, &c. But in the other case, we have a mere anticipation of the real tense, just as we have in the instance of יִקְרָא already noticed in Levit. i. 1. the subsequent context being quite sufficient to guide us in this respect.

In page 95 of this third article it is said,—

324 Professor Lee's *Hebrew Grammar*.

Pour expliquer ce qu'on appelle communément *nominatif absolu*, terme technique tout-à-fait étranger à la *Grammaire Hébraïque*, &c.

My answer is, I am surprised to hear M. de Sacy say so ; for I find this *term* applied to the Hebrew Grammar, I think, unanimously by later writers, and by the elder commentators as far back as the time of Piscator.² Mr. Ewald, it is true, has not used the *term*, but then he has treated the subject under another (§ 349. 353.); and M. de Sacy himself has allowed the operation of the rule, which is all I am anxious to contend for, in his own translation of the very passage adduced, *Et pour nous*, &c. (p. 95.) I am inclined to believe, therefore, that M. de Sacy's assertion here is a little rash. The term is certainly not unknown to the Hebrew Grammar, nor is the doctrine it involves incompatible with it, as M. de Sacy's own application of it may be cited to show. I will now say, however, with M. de Sacy, that I am induced to believe that the translation given of this passage in the Vulgate, and cited by him, is the correct one.

As this article is growing beyond the extent I could wish, I shall offer only a few observations more. Speaking of certain constructions of the infinitive or verbal noun, M. de Sacy says, (p. 96.)

Je suis fort porté à y voir, comme M. Lee, de véritables rapports d'annexion. Mais je ne saurois admettre la comparaison qu'il fait avec ces deux expressions Persanes, *دل بر داشتن کاریست مشکل*

et *دل بر داشتن بی چون* ; car dans la première il faut lire *دل*, et non *دل*,

et il n'y a point de rapport d'annexion ; et dans la seconde, *بی چون* est un véritable nom, &c.

I answer, true, if we write *دل بر داشتن*, there will be no construction involving a genitive case, or what M. de Sacy calls rapport d'annexion ; but if we write *دل بر داشتن* there will ; because *دل بر داشتن* will then be considered as qualifying terms, (See Sir Wm. Jones's Pers. Gram. Edit. 9. artt. 201, 202, 203.) and the preceding word must necessarily take the kesrah. M. de Sacy

¹ Schröder, rule 33. syntax nom. Storr, Observationes ad Analogiam, &c. p. 292. Jahn, Gram. Heb. § 37. 105. Lehrgebäude of Dr. Gesenius, p. 723. Stewart's Heb. Gram. p. 334. &c. edit. 2.

² My reply to Dr. Laurence, Cambridge, 1822. p. 76.

cannot surely be ignorant, that Persian infinitives¹ will govern nouns in the state of construction, no less than stand in their own verbal character without exerting any such power. دل بر داشتن

to take up or elevate, the heart, is, I have no doubt, correct Persian; so is دل بر داشتن the elevating of the heart: and this

is the construction which, I argued, regulated the examples adduced, (Heb. Gram. p. 317—318.) and to which M. de Sacy agrees. But why he should have woven this web to catch himself withal, is a most marvellous thing to me.² He thinks the Persian verb might be otherwise construed, and he is right; but he should have shown, which I maintain he cannot, that the construction proposed by me is not Persian; for the fact is, it is both regular and common. With regard to this phrase ارادت بي چون

I have said just what M. de Sacy has, viz. "In these cases both داشتن and بي چون may also be considered as nouns." Then why does our *savant* object? I suppose, because he is determined to do so, and for no other reason. Nevertheless, both داشتن and بي preceding these words act as prepositions; and my opinion was, and still is, that even in these characters, like their equivalents in Hebrew, they really have the power of placing the preceding noun in the "rapport d'annexion," or the genitive case. But this M. de Sacy has not noticed.

In the next paragraph, (p. 97.) and the last which I shall notice, M. de Sacy is if possible still less happy. The passage יצא את העיר he says, ought to be considered as containing what is usually termed a pregnant construction, (see my Gram. pp. 335—7.) like the Arabic قام الید for قام الید; "de même," continues he, "יצא ואתה את העיר" est une ellipse pour

¹ So باي رفتن Gulistan B. ii. tale 20. ib. t. 12. وقت رفتن ib. t. 23. یختنت -خون where in the last two instances the measure requires the kesrah.

² In a Ms. critique of M. de Sacy, on the usage of the Persian ی of intimation, which some time ago came to my hands; it was affirmed, that this ی put such noun into an indefinite state, as to signification, although followed by the particle که, i. e. that the phrase زمیني که did not mean the land which, but, a land which! See the 9th edit. of Sir W. Jones's Persian Grammar, art. 71. &c. I only ask, is not this more than strange from such a writer as M. de Sacy?

יָצָא וּבָא אֶת הָעִיר, *exivit et venit urbem pour in urbem*," &c. I remark, this doctrine of supplying ellipses is a very convenient thing to help us out of difficulties when every thing else fails, as will be beautifully exemplified in this instance. For first, יָצָא אֶת הָעִיר means, *he went out of the city*, and not, *he went out INTO the city*, as M. de Sacy has so ingeniously made out. The passage occurs in Exodus ix. 33. as mentioned in my Grammar: and there the reader may examine it for himself. The truth seems to be, M. de Sacy has been puzzled by the particle אֶת, which the grammarians have generally supposed marked the accusative case, although no such case exists in Hebrew, as our reviewer himself confesses. Out of this notion, I suppose, grew his Latin *urbem*; and then to make this good, he has had recourse to his favourite doctrine of the ellipsis; and so we get "*exivit et venit urbem pour in urbem!*" My remark went to show, that אֶת possesses, in reality, no such power; but that its signification is, *with respect to, as to, or the like*; and that the passage should be rendered, *he went out, (i. e.) WITH RESPECT TO the city, or the like*. So Neh. ix. 19. אֶת

סֶרַח עָמַד הָעֶנָּן לֹא סָר, *AS TO the pillar of a cloud, it passed not away*, where it is impossible that אֶת can point out an accusative case. Here then we have a trifling technicality implicating one of the greatest *savans* in Europe in a most ridiculous mistake: but his system is more in fault than he; and I shall now only remark that technicalities are dangerous things. People are apt to imagine, that under every name there must necessarily be couched some reality; and, if they can frame a particular rule on a given example, and give this a name, that they have formed a principle, grounded on the very nature of things, and which will, therefore, never fail them. A further insight, however, into the real nature of things, may convince them that no such principle exists, and that the whole is a mere delusion; that the whole is governed by laws of a totally different description, much more simple in their nature, and far more extensive in application. Such were the laws developed by the mighty discoveries of Newton in science; and such, I believe, are those which regulate language, and which ought to be investigated, and laid down in the construction of Grammars. Mr. Ewald (as well as myself) has endeavored to do this; and I am surprised to find the number of instances in which our results perfectly agree. We have, for the first time, for instance, investigated and laid down the laws for the rejection of the אָדָּי letters, and the contractions of the vowels; which, I argue, enables us to reduce every apparent anomaly in the forms of nouns and verbs, to the measures of the regular triliteral paradigm of פָּקַד, as I have shown in my Grammar. We have, in the next place, accounted for, or attempted to account for, the augments in nouns, in every case where a word exceeds three letters. This, too, I have applied to the forms of the verbs, arguing, that not only the principle, but the very words themselves are identical in every case.

We both have determined the nature of syllables, which, with this knowledge of the analogy, reduces the changes of the vowels, a subject formerly scarcely approachable, to a mere bagatelle. The doctrine of the tenses I have reduced to principles the most simple possible, and to those very principles, which in some degree prevail in our own language, and are fully recognised by the grammarians of the East. In this case Mr. Ewald has failed, although he has cordially recognised the facts on which my rules have been built. It would be too much here to enlarge; I must, therefore, as M. de Sacy has done, refer the readers to the works themselves. I was certainly anxious to hear what would be said on this subject; and, I must say, after carefully and impartially, as I trust, weighing the objections of M. de Sacy, who has not been accustomed to view grammar in this light, I am convinced that this is the legitimate method of constructing grammars; and that although in some instances, neither Mr. Ewald, nor myself, may have succeeded to the utmost, yet, that in the main we have been successful; and have shown that the Hebrew language is not that chaotic and disorderly mass, which some, and particularly M. de Sacy, would have us believe; but that it may be reduced to a few general rules, and those rules easy to be acquired and retained.

In conclusion, I must say, I trust that what has here been advanced will not be construed as arising from any animosity or envy entertained by me against my learned reviewer. Certainly I entertain no such feelings: on the contrary, I most heartily congratulate the learned Baron in the celebrity which he has so deservedly acquired; and shall ever be amongst the foremost to acknowledge that Europe will never be able to discharge the debt which it owes to him for his multifarious and valuable works. In a question of science, however, every consideration of this kind must give way; and where the highest deserved celebrity appears to be advocating what is not true, the love of truth will, I hope, always be a sufficient plea for raising and advancing such objections as may appear in this article. This I avow to have been my motive, and this must suffice.

THE MANDARIN TONGUE AT LOO-CHOO.

WHEN I visited Macao, in the year 1827, as naturalist to the expedition under the command of Captain Beechey, I was requested by Dr. Morrison to ascertain the dialectical variation of the Kevan-heva, or Mandarin tongue, at Loo-choo, as it was expected we should call at that group of islands on our way to Kotzebue's Sound. For some time after our arrival I had rea-

son to despair of being able to fulfil my friend's wishes, owing to the eager curiosity which these people exhibited to scrutinise the novelties on board the Blossom ; so that out of many hundreds who honored us with their presence, I could seldom obtain the attention of any one more than a few minutes, who, if he chanced to be possessed of a competent skill, had not patience enough to separate the general from the peculiar by casting his eye over a cluster of characters, and in this way educe what is sometimes represented to be their leading denomination : instead of this, they gave me the provincial readings of such characters as happened to be recognised within the range of their grammatical attainments, which, in consequence, conducted very little towards advancing the object I had in view. A learned man, who accompanied the mandarin, showed great readiness to assist me, by compromising the canons of a ceremonious behaviour, and doing only an occasional justice to the viands of a board which was garnished for our entertainment, that he might have leisure to inspect a list of characters, which I had copied out for the purpose of availing myself of any accidental assistance. But, unfortunately, he mistook my meaning, and taught me the Loo-chooan pronunciation of all the characters that were shown him, as the rest of his countrymen, whom I had previously consulted, had of a few. From the copy of a letter written to Dr. Morrison, soon after our departure from Loo-choo, I will make the following extract, as it briefly shows what the reader is to expect from this communication, and the mode in which it was obtained :—

“They had always shown much reluctance in suffering us to pass through their villages, uniformly appointing one or more natives to accompany our officer as soon as he landed, who never quitted his side till they had conducted him back to the sea-side. Having one day taken your book on shore with me, I easily yielded to my guide's admonitions, consented to shorten the extent of my herbarising excursions, and return to the hostelry, or house of entertainment, where, among many others, I encountered two or three old men, who, willing to sacrifice their curiosity to their quiet, patiently sat by me during that day, and very soberly went through nearly all the characters in the dictionary ; and it was from them that I obtained the symbolical orthoëpy, or nomenclature, which pertains to the dialect of Loo-choo. I confess, indeed, that I could perceive nothing of that nice discrimination of sounds, which you tell me exists among the Chinese. Extreme accuracy was not to be expected, when I observed that in their articulation they did not agree among themselves, and that the facility with which I imitated their peculiarities confounded them ; which I took to be an indication, that precision in vocal sounds was looked on as something beyond the compass of ordinary attainment. But a decision would require a better warrant, than so short an acquaintance could furnish ; besides, these old men might not be a good sample of the

The Mandarin Tongue at Loo-Choo. 329

more learned and better educated part of society. Had the old gentleman of the mandarin's suite, whom I met at an entertainment given to the officers of the Blossom by that personage, had the opportunity of conning over the characters in the dictionary, he would, I doubt not, have given me a more accurate orthoëpy than I possess."

| LOO-CHOOAN. | CHINESE. | LOO-CHOOAN. | CHINESE. |
|-------------------|----------|--------------------|----------|
| A | A | Sha | Heä |
| Ang | An | Hae or Shae | Heae |
| Naou | Aou | Shang | Heang |
| Tsa | Cha | Sheaou | Heaou |
| Cha | Cha | Chaise | Hëë |
| Tsa | Chä | Jueng | Hëen |
| Tsae (nearly Tsy) | Chæe | Shaw | Heö |
| Sang | Chan | Eu | Heu |
| Chang | Chang | Chei | Heue |
| Chaou | Chaou | Heung | Heuen |
| Chay or Juy | Chay | Sheung | Heung |
| Chee or Jee | Che | Shew | Hew |
| Se | Chë | Fth | Hih |
| Cheng | Chen | Jing | Hin |
| Chlh | Chlh | Haw | Ho |
| Jing | Chin | Hwaw | Hö |
| Jing | Ching | Foo | Hoo |
| Tsaw | Chö | How | How |
| Choo | Choo | Foong | Hung |
| Choo | Chow | Hwa | Hwa |
| Chue | Chue | Hwa | Hwä |
| Chuang | Chuen | Fae | Hwae |
| Che | Chüh | Hwang | Hwan |
| Tchong | Chun | Hwang | Hwang |
| Choong | Chung | Hwang or Hwoong | Hwang |
| Chuee | Chuy | Hwaw | Hwö |
| Sae | Chwae | Hwüh | Hwüh |
| Chwang | Chwang | Hwuy (nearly Foeë) | Hwy |
| Ee | E | Eang or Yang | Jang |
| Cheë | Fa | Eaou or Yaou | Jaou |
| Hwang or Fang | Fan | Eaou or Yaou | Jay |
| Fang | Fang | Je | Jë |
| Föee | Fe | Fee or Jee | Jih |
| Foo | Foo | Jang | Jen |
| Foo | Fö | Jing | Jin |
| Pow | Fow | Ing | Jing |
| Fuh | Fuh | Yaw | Jö |
| Foong | Fun | Neu or Eu | Joo |
| Foong | Fung | Joo or Yoo | Jow |
| Ngae | Gae | Yuen | Juen |
| Nang | Gan | Soong | Juh |
| Peeang | Pang | Joong | Jun |
| Gaou and Naou | Gaou | Nuy or Nuee | Juy |
| Fei | Go | Kae | Kae |
| Gnuw | Go | Kang | Kan |
| Jeë | Gou | Käng | Kän |
| Hae | Hae | Kang | Kang |
| Hang | Han | Kang | Käng |
| Häng | Hän | Kaou | Kaou |
| Hang | Hang | Jee or Chee | Ke |
| Haou | Haou | Kea | Kea |
| She | He | Keä | Keä |

330 *The Mandarin Tongue at Loo-Choo.*

| LOO-CHOOAN. | CHINESE. | LOO-CHOOAN. | CHINESE. |
|------------------|----------|--------------|----------|
| Kae (English Ky) | Keae | Duy | Luy |
| Jang | Keang | Dwang | Lwang |
| Cheauou | Keaou | Ma | Ma |
| Jea | Keay | Má | Má |
| Jee | Këe | Mae | Mae |
| Chëeng | Këeng | Mäng | Mäng |
| Chee | Keih | Moong | Mäng |
| Keö | Keò | Maou | Maou |
| Chee | Keu | Me | Me |
| Jeüë | Keüë | Meo or Meaou | Meaou |
| Jueng | Keuen | Meng | Mëen |
| Jeuh or Cheuh | Keüh | Moeë | Men |
| Cheung | Keun | Mee | Mëh |
| Cheu | Keu | Chaw | Meu |
| Ka or Kih | Kih | Mih | Mih |
| Jing | Kin | Ming | Min |
| Jing | King | Ming | Ming |
| Ko | Ko | Mo | Mo |
| Kö | Kö | Mö | Mö |
| Koo | Koo | Mou | Moo |
| Keu | Kou | Moo | Mow |
| Koo or Küh | Küh | Mo | Müh |
| Kwa | Kwa | Mung | Mun |
| Kwä | Kwä | Moong | Mung |
| Kwe (Italian e) | Kwae | Mang | Mwang |
| Kwang | Kwan | Na | Na |
| Kong | Kwang | Nae | Nae |
| Kuëë | Kwei | Neu | Neu |
| Ko | Kwo | Zeaou | Nim |
| Kwä | Kwö | Ning | Ning |
| Kwae | Kwüh | Na | No |
| Da | La | Noo | Noo |
| Lae | Lae | Now | Now |
| Jeng | Lan | Nüh | Nüh |
| Dang or Lang | Lang | Noong | Nung |
| Deng | Läng | Nueë | Nuy |
| Laou | Laou | Nwan | Nwan |
| Dee | Le | O | O |
| Deang | Leang | Aw | O or Gö |
| Deaou | Leaou | Pha | Pa |
| Dëë | Lëë | Pá | Pá |
| Dëëng | Lëen | Phae | Pae |
| Dee | Lëh | Pang | Pang |
| Deö | Leö | Pang | Pang |
| Deu | Leu | Poong | Päng |
| Pow | Leüë | Paou | Paou |
| Deng | Leuen | Pe | Pe |
| Deuh | Leuh | Peaou | Peaou |
| Deu | Leu | Pëë | Pëë |
| Dih | Lih | Pëeng | Pëë |
| Ding | Lin | Paeë | Pei |
| Ding | Ling | Pëf | Peih |
| Do or Lo | Lo | Poong | Pew |
| Dö | Lö | Pe | Ph |
| Doo | Loo | Ping | Pin |
| Lüh | Lüh | Ping | Ping |
| Doong | Lune | Po | Po |
| Doong | Lung | Pö | Pö |

The Mandarin Tongue at Loo-Choo. 331

| LOO-CHOON. | CHINESE. | LOO-CHOON. | CHINESE. |
|----------------|----------|----------------|----------|
| Poe | Pow | Tang | Tang |
| Puh or Po | Puh | Teng | Tang |
| Pung | Pun | Taou | Taou |
| Poong | Pung | Tee | Te |
| Pang | Pwan | Tenau | Teaou |
| Pē | Sā | Teay | Teau |
| Sae | Sae | Tēē | Tēē |
| Sang | San | Tēeng | Tēen |
| Sāng | Sān | Tee | Telh |
| Sang | Sang | Tew | Tew |
| Saou | Saou | Te | Tih |
| Se | Se | Ting | Ting |
| Seang | Seang | To | To |
| Seaou | Seaou | Tō | Tō |
| Seay | Seay | Too | Too |
| Se | Sēē | Tow | Tow |
| Sēeng | Sēen | Tsā | Tsā |
| See | Seih | Tsang | Tsan |
| Seue | Seue | Tsang | Tsang |
| Seueng | Seuen | Tseng | Tsāng |
| Seüh | Seüh | Tsaou | Tsaou |
| Soong or Seung | Seun | Tsee | Tse |
| Sa | Sha | Tseou | Tseaou |
| Sang | Shan | Je (Italian e) | Tseng |
| Seng | Sheng | Tsēē | Tsēē |
| Shaou | Shaou | Tsēeng | Tsēen |
| Shay | Shay | Tsee | Tsell |
| Shee | She | Tsō | Tseo |
| Shē | Shē | Seu | Tseu |
| Sheng | Shen | Seue | Tseuē |
| Shih | Shih | Tseueng | Tseuen |
| Shing | Shin | Tseung | Tseun |
| Shing | Shing | Sew | Tsew |
| Cho | Sho | Che | Tsli |
| Shoo | Shoo | Tsing | Tsin |
| Shoo | Show | Tsing | Tsing |
| So | Shūh | Tao | Tao |
| Soong | Shun | Tso | Tsō |
| Shwa | Shwa | Tsoo | Tsoo |
| Swā | Shwā | Tsow | Tsow |
| Swae | Swae | Tsoo | Tsūh |
| Swang | Shwang | Tsoong | Tsun |
| Sweet | Shwūy | Tsoong | Tsung |
| Se | Sih | Suee | Tsuy |
| Sing | Sin | Twang | Twan |
| Sāw | So | O | Ch |
| Saw | Sō | Woong | Ung |
| Soo | Soo | Urh | Urh |
| Sow | Sow | Wa | Wa |
| Sūh | Sūh | Wā | Wā |
| Soong | Sun | Wae | Wae |
| Soong | Sung | Wang | Wan |
| Su | Suy | Ong | Wān |
| Swang | Swan | Wang | Wang |
| Seu | Sze | Wee or Oee | We |
| Ta | Ta | Aw | Wo |
| Tae | Tae | Kwang | Wō |
| Tang | Tan | Oo | Woo |

332 *Extracts from some of the Lost Works of*

| LOO-CHOOAN. | CHINESE. | LOO-CHOOAN. | CHINESE. |
|-------------|----------|--------------|----------|
| Oo | Wüh | Ye | Yñh |
| Ya | Ya | Ying | Yin |
| Yü | Yä | Ing | Ying |
| Yae | Yae | Yò | Yo |
| Yauu | Yauu | Eu | Yu |
| Yay | Yay | Yuë | Yuë |
| Ye | Yë | Yueng | Yuen |
| Yeng | Yen | Yü | Yüh |
| Yew | Yew | Yueng or Eng | Yuen |

From a comparison of the sounds expressed in the corresponding columns, we may deduce the following observations:—

That among the people of Loo-choo, there is a disposition to substitute sibilants in the place of aspirates : *she* for *he*, &c.

They confound the sounds of *d* and *l* together, like the natives of the South-Sea Islands.

There exists among them a predominance of nasal sounds, Cheng for Chen ; the same difference takes place in the Hawerian and New-Zealand dialects of the Polynesian language.

They often exchange a consonantal combination for one of smoother articulation : *se* for *che*.

Extracts from some of the Lost Works of Aristotle, Xenocrates, and Theophrastus.

THE following fragments of some of the lost writings of Aristotle, Xenocrates, and Theophrastus, are, I believe, not generally known ; and they are only to be found in the under-mentioned authors.

Βουλει το μετα τουτο την πανσοφον υπαγορευσω Σειρηνα, τον του λογιου τυπον Ερμου * * (Supple και τω) Απολλωνι και ταις Μουσαις φιλον ; εκεινος αξιοι τους επερωτωντας, και δλωσ επιχειρουντας ει θεοι εισιν, ουχ ως ανθρωπους αποκρυσσεως τυγχανειν, αλλ' ως θηρια κολασεως.

The Emperor Julian says this of Aristotle in Orat. vii. p. 440. 4to. i. e. “ Are you willing, after this, that I should adduce as a testimony the all-wise Syren, a type of the eloquent Hermes, and dear to Apollo and the Muses ? For he thinks it fit that those who inquire, or in short argue as if they were dubious, whether or not there are gods, do not deserve to be answered as men, but to be punished as brutes.”

Εγνωσ αν προ παντων οτι τα προς τους θεους ευσεβεις ειναι, και

μεμνησθαι πάντα τα μυστήρια, και τετελεισθαι τας ἀγίωτατας τελετας, και δια παντων των μαθηματων ηχθαι, τοις εισω του περιπατου βαδίζουσι προηγουμετο. Julian. Orat. vii. p. 440.

I. e. "To those who entered into the school of Aristotle, this was proclaimed prior to every thing else, that they should be pious to the gods, should have been instructed in all the mysteries, and initiated in *the most holy teleta*,¹ and have a perfect knowledge of all the mathematical disciplines."

Φησι γαρ και αυτος Αριστοτελης ειναι Πυθιον οικιο παρ' εαυτω, οθεν αυτω και η ορμη προς φιλοσοφιαν εγενετο. Julian. Orat. vii. p. 442.

I. e. "For Aristotle says that he had a Pythian oracle in his house, and that from this his impulse to philosophy was derived."

That Aristotle accords with Plato, in the dogma that the principle of all things is super-essential, is evident, as Simplicius well observes, from the end of his treatise On Prayer, in which he clearly says, "that God is either intellect, or *something above intellect*."² παρα τοις εσχατοις του βιβλιου περι προσευχης διαρρηδην λεγων, οτι ο θεος νους εστιν, η τι και υπερ νου. Simplic. in Aristot. de Cælo. p. 118. 6.

Αει γαρ ελλαμπειν ημιν το θειον ελεγεν ο Ξενοκρατης, αλλ' ουκ αι διαπεραινειν το μακαριον φως, δια την υλην, και δια τας ταραχας τας εξ ανθρωπινων πραγματος εντυχουσας αι και ενοχλουουσ ημιν. οσα γαρ καθαρωτερα ψυχη ευχομεθα τω θειω, τοσoutω επιτηδειoτεροι εσμεν προς το τυχειν παρ' αυτου, αν βουλομεθα αγαθων, και καλων και δικαιων. I. e. "Divinity always illuminates us," said Xenocrates, "but the blessed light is not always perfectly received, on account of matter, and the perturbations arising from human affairs, through which we suffer perpetual molestation. For by how much purer our soul is when we pray to God, by so much greater is our aptitude to receive from him the good, beautiful, and just things, which are the objects of our wish."

¹ Such as the Eleusinian Mysteries, for they are always so denominated by Proclus.

² For the principle of all things is celebrated by Plato, *the one, and the good*; by the former of these appellations denoting that all things proceed from him, and by the latter, that he is *the object of desire to all things*; for all things desire good. But Plato, in his Parmenides, shows that *the one*, and in the 6th book of his Republic, that *the good is super-essential*. But that which is above intellect is super-essential; therefore this must be asserted of God, who is beyond all things.

334 *Extracts from Lost Works of Aristotle, &c.*

The ancient author of those fragments of *Metaphysics* first published by Aldus, and ascribed by him and others to Theophrastus, observes concerning the simple energy of intellect as follows : *μεχρι μεν ουν τινος δυναμεθα δι' αιτιου θεωρειν τας αρχας, απο των αισθησεων λαμβανοντες. οταν δε επ' αυτα τα ακρα και πρωτα μεταβαινωμεν, ουκ εστι δυναμεθα, ειτε δια το μη εχειν αιτιαν· ειτε δια την ημετεραν ασθeneian, ωσπερ προς τα φωτεινοτατα βλεπειν· ταχα δ' εκεινο αληθεστερον, ως αυτω τω νω η θεωρια θιγοντι, και οιον αψαμενω· διο και ουκ εστιν απατη περι αυτα· χαλεπη δε και εις αυτο τουτο και η συνεσις και η πιστις· i. e.* "To a certain extent, therefore, we are able to survey principle, through cause, deriving assistance for this purpose from the senses. But when we pass on to *summits*, and things that are first, we are no longer able to do this [i. e. to survey them through cause]; either because they have no cause, or on account of our imbecility to look as it were at the most luminous of things. Perhaps, however, the assertion is more true, that the contemplation of intellect is by *contact*, and as it were *adhesion*. Hence there is no deception in the survey of these objects by intellect. But such a perception as this, and the *faith* by which it is attended, are difficult."

This simple and self-visive energy of intellect, by which it speculates things themselves, and by intuition and contact becomes one with the object of its perception, is called by Plato in the *Phædo*, *θειος λογος*, *divine reason*; and by the best of the Platonists, *νοερα επιβολη*, *intellectual intuition*.

Conformably to what is said in the above extract from Theophrastus, Aristotle, in the last chapter of the 9th book of his *Metaphysics*, observes, concerning the objects of the intuitive perception of intellect, "*that in these, truth is obtained by contact and assertion:*" *το μεν θιγειν και φαναι αληθες*. And he afterwards adds: "*but not to pass into contact with them, is to be ignorant of them:*" *το δ' αγνοειν μη θιγγανειν*. Shortly after likewise he adds, "*With respect to such things as are beings and in energy, about these it is not possible to be deceived, but they are either intellectually apprehended or not:*" *οσα δη εστιν οπερ ειναι τι και ενεργεια, περι ταυτα ουκ εστιν απατηθηναι, αλλ' η νοειν, η μη*.

With respect to these *beings in energy*, which are the same as the *truly-existing beings* of Plato, *τα οντως οντα*, Aristotle says, in the 8th chapter of the 12th book of his *Metaphysics*, (Aldus's edition): "It is necessary that each of the revolutions of the celestial orbs should be moved by an essentially immove-

able and eternal essence; and that these essences should be as many in number as the revolving spheres.”¹ To these first essences also he alludes in the following beautiful passage, in the second book of the same work : ὥσπερ γὰρ καὶ τὰ τῶν νυκτεριδῶν ὀμματα πρὸς τὸ φεγγὸς ἔχει τὸ μεθ’ ἡμέραν, οὕτω καὶ τῆς ἡμετέρας ψυχῆς ὁ νοῦς πρὸς τὰ τῇ φύσει φανερωτάτα πάντων· i. e. “As are the eyes of bats to the light of day, so is the intellect of our soul to such things as are naturally the most splendid of all.”

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ADVERSARIA LITERARIA.

NO. L.

A Striking Coincidence between a Chinese Author and Hesiod.

“The highest order of men [called *Shing*, PERFECT, or inspired] are virtuous or wise, independently of instruction; the middle class of men [*Héen*, GOOD, or moral] are so after instruction; the lowest order [*Yu*, stupid, or WORTHLESS] are vicious in spite of instruction.”

Οὗτος μὲν ΠΑΝΑΡΙΣΤΟΣ, ὅς αὐτὸς πάντα νοήσει,
ΕΣΘΛΟΣ δ’ αὖ κακείνος, ὅς ἐν εἰποντι τίθεται,
Ὅς δὲ κε μὴτ’ αὐτὸς νοεῖ, μὴτ’ ἄλλου ἀκουῶν
Ἐν θυμῷ βαλλεται, ὅδ’ αὖτ’ ΑΧΡΗΙΟΣ ἀνὴρ.

Quarterly Review, No. 81. p. 97.

According to the Platonic philosophy, in every order of beings there are *ὑπεροχή*, *συστοιχία*, *ὑφέσις*, i. e. *transcendancy*, *co-ordination*, and *diminution*. Thus in the human species, the highest class, from the proximity and alliance which it has to natures superior to man, possesses, with respect to the rest of mankind, *transcendancy*. The second class possesses the characteristics of human nature in such a way as neither to transcend, nor fall below these characteristics. And the third class, from its proximity to the brutal species, composes what the

¹ Αναγκὴ καὶ τούτων ἑκάστην τῶν φόρων ὑπ’ ἀκινήτου τε κινεῖσθαι καθ’ αὐτό, καὶ αἰδίου οὐσίας. — φανερόν τοιούτων, ὅτι τοσαύτας οὐσίας ἀναγκαῖον εἶναι, τὴν τε φύσιν αἰδίου καὶ ἀκινήτους καθ’ αἷτας, καὶ ἀνεν μεγέθους, διὰ τὴν εἰρημένην αἰτίαν προτέρων.

Chaldean oracle calls the *herd* of mankind, or, in the emphatic language of Burke, the *swinish multitude*. The first of these corresponds to the *παναριστος ανηρ*, the second to the *εσθλος*, and the third to the *αχρημος ανηρ* of Hesiod.

For further information on this subject, see p. 324. of Taylor's Translation of the *Phædrus*, p. 336. of the *Phædo* of Plato, and p. 229. of the 3rd vol. of the same gentleman's translation of Pausanias.

J. J. W.

The Earth Cavernous.

"Franciscus Patritius, a man famous enough for his learning, in a certain book of his '*Of the Rhetoric of the Ancients*,' written in Italian, and printed at Venice by Franciscus Senensis, 1562, has the following pleasant story, which he says Julius Strozza had from Count Balthazar Castillon, and he had it from a certain Abyssinian philosopher in Spain. This wise Abyssinian did say, that in the most ancient annals of Ethiopia, there is a history of the destruction of mankind, and the breaking of the earth. That in the beginning of the world the earth was far bigger than now it is, and nearer to heaven, perfectly round, without mountains and vallies, *yet all cavernous like a sponge*, and that men dwelling in it, and enjoying a most pure æther, did lead a pleasant life," &c.—*The Abyssinian Philosophy Confuted*, by Robert St. Clair, M.D. 12mo. 1697. p. 88.

The foregoing is in perfect accordance with the Platonic philosophy, *e. g.* "For I am persuaded that there are every where about the earth many hollow places of all-various forms and magnitudes. * * We are ignorant, therefore, that we dwell in the cavities of this earth, and imagine that we inhabit its upper parts. * * * For dwelling in a certain hollow of the earth, we think that we reside on its surface."—*Plato, the Phædo*, p. 220 of Mr. Thomas Taylor's invaluable translation, 8vo. edition. See also p. 140 of the translator's masterly and luminous introduction to that most beautiful dialogue.

In the subjoined passage from Olympiodorus, there occurs the very same simile as given above in Italics: *Ιστεον ότι οι φιλοσοφοι οιοιγται συριγγας εχειν την γην ωςπερ την κισσηριν, και ότι διατετρηται αχρι του εσχατου του κεντρου αυτης*.—*Olympiod. Schol. Mss. in Plat. Gorgiam.*

J. J. W.

ARCHÆOLOGICAL INSTITUTE OF ROME

UNDER the immediate protection of His Royal Highness the Hereditary Prince of Prussia, an Antiquarian Society has within a few months been formed at Rome, and intitled, the *Istituto di Corrispondenza Archæologica*. Through the kindness of an ingenious member of the new society, we have lately received the "*Bullettino degli Annali*" of the Institute, (an octavo volume of 56 pages,) and from the first article we learn that under the royal auspices above-mentioned, this society enjoys the patronage of many illustrious personages, foreigners as well as Italians, eminent for their love of antiquities; and comprehends among its members several accomplished archæologists and artists. In the list of distinguished foreigners we find the names of our fellow-countrymen Sir William Gell, Mr. Millingen, and Mr. Dodwell; all are associated under the presidency of the Duc de Blacas d'Aulps.

It is a main object of this institution to describe all the new discoveries, especially those made in excavations or in researches among monuments of classical antiquity.

The volume of annals which it is proposed to publish every year will be divided into three parts: the first containing particular descriptions of excavations and of monuments hitherto unknown or imperfectly noticed; and of the accessions made to antiquarian museums. The second part will consist of literary compositions and communications on the subject of archæological researches; and the third will comprehend such illustrations as may arise from the inspection and comparison of monuments.

These annals will be accompanied by a general report concerning the progress of archæology, and a *Bullettino* of notices tending to promote the principal objects of the institution. To the annals will be annexed a collection of chosen engravings, representing monuments hitherto unpublished, serving to illustrate archæology, sculpture, painting, and other interesting branches of antiquarian study.

It is proposed to publish every year at least forty sheets (in octavo) of letter-press, from papers written in Italian, French, Latin, or other languages, with twelve plates, in royal folio, exhibiting monuments of which no delineations have ever before

been offered to the public, and various engravings of a smaller size.

It is expected that the annual sum of two louis d'or should be contributed by each person desirous of patronising this new association; in return for which they will receive the volume and plates above-mentioned. But to those who contribute manuscript articles or drawings, this sum of two louis d'or will be returned or allowed. Any communications and correspondence relative to these publications may be addressed to the Royal Hanoverian Legation at Rome, and particularly marked, *Per l' Instituto di Corrispondenza Archæologica.*

In the first fasciculus of engraved monuments are comprised six plates of very large folio size. The first two are divided into five compartments, and represent the walls and gates, with plans of the ruined city of Norba, designed and engraved by John Knapp, architect.

The third plate (published by Mr. Dodwell, and engraved by Mr. Knapp) represents the extraordinary gate of Segni.

In plate IV. are delineated several figures as they appear on a beautiful painted vase, from a communication of Edward Gerhard, Royal Professor of Berlin. The painting on this vase exhibits Ceres and Triptolemus, Hecate, and other personages.

Plate V. is divided into two large compartments showing the devices painted on four vases, and representing 1. Apollo and Mercury. 2. The death of Orpheus. 3. A poet who seems to fly from a winged female figure. 4. A young man receiving the reward of literary merit. These are from communications of Theodore Panofka.

Plate VI. exhibits a remarkable dance comprehending seven figures of which five are females, from a drawing communicated by the learned antiquary, Mr. Millingen, in whose collection is preserved the vase on which this extraordinary scene is delineated. A particular explanation of all these plates, and a description of the various monuments which they represent, will be given in the first fasciculus of the "Annals." There is reason to expect that in the next number of this Journal we shall be enabled to gratify our antiquarian readers with an account of these interesting monuments.

Meanwhile the octavo "*Bullettino degli Annali*" before us contains much curious information, more especially concerning discoveries made in excavating the ancient Etruscan city of Tarquinia, not far from Corneto. It had long been known that within the vast circumference of its Necropolis were scattered many remnants of Tarquinia's former magnificence. Winkel-

mann and other learned writers had noticed the tombs, and the painted vases (resembling those of Magna Græcia), which were occasionally found in this part of the old Etruria. But nothing very important appears to have been done until the year 1823; when some excavations were made by certain individuals of Corneto; in 1825, these researches were continued "dall' Inglese, Lord Kinnaird." Several precious articles were subsequently found by Signor Carlo Avvolta, and Signor Vittorio Massi. Two magnificent tombs, of which the walls exhibited many extraordinary paintings, rewarded, in 1827, the researches of Counsellor Kestner and Baron de Stackelberg, who, assisted by the pontifical government, have succeeded in bringing to light many valuable specimens of ancient painting. Other excavations, about the same time, furnished Signor Vittorio Massi, above-mentioned, with various painted vases and different fragments of antiquity: some of these have contributed to found the collection formed by Messrs. Dorow and his associates, and the remainder is still at Montefiascone, in possession of Signor Massi. During the course of last year (1828), some indications of concealed treasures, and the importance of those vases which M. Dorow had purchased, gave occasion to more numerous and regular excavations. A vast and desert plain, extending in circumference about five miles between the territory of Canino and Montalto, and crossed by the little river Fiora, has already been regarded as the ancient Necropolis of some Etrurian city and probably of Vulci. The adjacent grounds, belonging partly to the Signor Candellori of Rome, and the Signor Feoli, have produced many beautiful painted vases: but the Prince of Canino, (Louis Bonaparte) being principal owner of the territory, has, through his own and his princess's generosity, been enabled to collect within a few months an astonishing number of monuments, estimable for their beauty and for the instruction which they furnish to studious antiquaries.

The greater part of these objects are found in small grottoes at the depth of a few palms under ground. The general construction of these monuments does not afford much new matter for observation; but it is an extraordinary circumstance that objects so interesting and valuable as works of art, should be discovered in such a miserable situation. A more detailed account of them must be reserved for different fasciculi of the "*Annals*:" here it may however be observed, that the number of vases inscribed with letters far exceeds that furnished by the excavations made in Magna Græcia, above one thousand having been disinterred within a few months. Thus the estate of

Prince Musignano has become a museum of noble monuments executed in the happiest schools of art, recalling the best ages of Grecian workmanship, while the abundance of Greek inscriptions found on the painted vases might induce us to suppose in the soil of these Etrurian coasts some remnants of a Grecian colony. Indeed the **TONAΘENEΘENAΘAON**, observed eight times on different antiques found here, might serve to indicate that the Etruscans of this place were diligent performers of the Attic games, or of games corresponding to the Athenian usage.

But the beauty of Grecian art is found at Tarquinia combined with characters belonging most indubitably to the Etruscan alphabet; the names also of various Etruscan families are inscribed on monuments at this place—such as the Appian, Annian, Larzian, Minutian, and Fabian. Yet a great number of small objects executed in gold, ivory, bronze, and stone, discovered with the painted vases in those excavations, bespeak rather the elegance of Grecian artists than the stiffness of monuments indisputably Etruscan.

The importance, however, of such rich discoveries in the supposed city of Vulci does not authorise us to omit noticing that many curious antiques have been found in the vicinity of Tarquinia, and in the ancient Cossa (mentioned by Pliny) and the present Orbetello. These are described in a communication from Signor Carlo Avvolta, who found in those places about two hundred sepulchral depositories, with vases and pateræ, near the remains of the dead: and he remarks that when a tripod was the first object that presented itself, a vase was always discovered. We must notice another passage (among several very interesting) in the letter of Signor Avvolta dated on the 28th of last April:

Many of the tombs and grottoes which I excavated at Montarozzi contained the remains of human bodies which had been burnt, close to others which had not been burnt, as well as burnt and unburnt bones in the same grave: whence it might perhaps be justly affirmed, that the Etruscans of this region were accustomed to burn the bodies of their dead, and at the same time to inter their dead without burning them.

Other excavations accidentally made near the wall of Orvieto are described by Signor Cervelli, an accomplished painter, who mentions, in a communication dated last April, that some months before, several articles of terra cotta, ornaments, bassi-relievi, small statues, half figures, (probably of Jupiter and Priapus) vases, and other pieces, had been found at that place. And Signor Pietro Casuccini discovered in the ancient sepul-

chres at Chiusi many very beautiful remnants of former ages. The Canon Mazetti also mentions, among others, interesting antiques found at Chiusi, some urns of stone, scarabæi of cornelian, and vases of black clay but not baked. At Volterra also, and in its neighborhood, several curious urns and other monuments of Etruscan antiquity have been lately discovered by Signor Giusto Cinci. For the account (here epitomised) of excavations made in Etruria, we are indebted to the ingenious Professor Gerhard.

Some researches in the kingdom of Naples among the Italo-Grecian tombs, particularly those of Nola, afford M. Panofka subject for an article in which he very ingeniously describes the burnt vases called *salicerni* found there a few months ago; a class altogether unknown at Corneto and at Canino, and distinguished for the purity of their design. From various circumstances it appears, that the ancients were in the habit of breaking those vases before they cast them on the funeral pile of their parents or friends. There also were found, (what no other classic soil has hitherto produced) two cups, of which the insides display a white and brilliant varnish like the most beautiful porcelain, while the exteriors present figures painted in red on a black ground. One cup exhibits Minerva and Hercules, delineated in a fine style; the other a toilette-scene, the name of one woman being inscribed ΑΙΝΕΣΙΑΩΡΑ. Fragments of a third cup found at Nola (and now in the collection of Major Lamberti at Naples), are remarkable for their excellent design, and the gilding which appears on the ear-rings, bracelets, and necklace of the principal woman, to whom another offers a casket. These three cups probably served as presents on occasion of nuptials. In the same place was discovered a vase of which the extraordinary form represented an Ethiopian in the throat of a crocodile.

Two years ago, the Duc de Blacas found at Nola several magnificent vases, besides the skeletons of two young children with their play-things lying near them. M. Vulpes, a celebrated physician of Naples, making some researches at Ischia in 1826, found at the feet of a skeleton a large vessel full of eggs.

Another article in the *Bullettino* describes many discoveries made in 1828 and 1829, among the remains of Pompeii, particularly in the building called the House of Castor and Pollux, where several fine pictures rewarded the excavator's labor. The latest researches brought to light a door situated at the extremity of the building: hopes were entertained that this might

communicate with another house, which, in this case, must have belonged to the sumptuous owner of this vast habitation, and might reasonably be expected to contain a multiplicity of curious and valuable objects. Yet it is not improbable that this door-way opens only into a small street near that called *dei Mercurii*, in which have already been discovered two secret outlets. In the same street many interesting objects were found near a chamber furnished with licentious paintings, which sufficiently designate the character of the house. Glass vessels of different sizes and colors, found also in this building, serve to confirm the opinion that it was a public place destined to nearly the same purposes as our modern coffee-houses; and the indecent pictures above-mentioned show that the ancients sometimes employed those drinking-glasses on very strange occasions. For the account of these discoveries our obligations are due to M. de Laglandiere.

The excavations made at Rome, especially in the Forum Romanum, are described by the Chevalier Bunsen (p. 26 et seq.). It appears that in 1818, the Abbate Uggeri published a project on the subject of such researches: the late Duchess of Devonshire had already, in 1817, commenced the task of excavating under the direction of the celebrated Carlo Fea: in 1827, the Conte di Funchal continued the work, and lately the Duc de Blacas has resolved to prosecute it in a manner that promises the most complete success. This undertaking is encouraged by the pontifical government, desirous of furnishing to the poor workmen of Rome the means of obtaining an honest livelihood by their labor, at the same time promoting the objects of scientific and literary research.

We next find, (p. 36.) an account of excavations made in the Forum Trajanum and its vicinity; in the Via Appia, and the Vigna Giangiorgi, and the Vigna Capranica, where the Duke of Buckingham caused researches to be made, and found a sepulchre with painted ornaments, and a sarcophagus. In the Via Latina, Signor Fioravanti made some interesting discoveries; and in the Via Flaminia, at the place called Torvergata, (five miles from Rome) the Vicomte de Chateaubriand, having excavated the ruins of an ancient villa, found several busts and sarcophagi, medals and other remnants of antiquity. Signor Copranesi has disinterred some statues among ruins near Montecalvo in Sabina; and an accidental excavation between Frascati and Marino has enriched the cabinet of the Prince d'Anglona with many valuable articles of gold and paste.

The first fasciculus of the "Annals" will contain an article communicated by Sir William Gell, on the structures called Cyclopean, in Greece, Magna Græcia, and several districts of Italy, most of which have been discovered by Sir William himself, Mr. Dodwell, and latterly by Mr. Fox. By these three English gentlemen we learn, that within little more than one year, three ancient cities have been discovered,—Lista, Batia, and Trebula Suffena.

But our limits warn us that we must close this notice, which we do with most sincere wishes for the success of the new Instituto; and in promoting its objects we hope soon to find that many other Englishmen will contribute by their labors and their communications, besides the accomplished scholars and travellers, our fellow-countrymen above-mentioned.

SCHOOL AND COLLEGE GREEK CLASSICS, with ENGLISH NOTES, EXAMINATION-QUESTIONS, and INDEXES. London: Longman.

1. *The Hecuba and Medea of Euripides, edited by the REV. J. R. MAJOR, A. M.* Pr. 5s.
2. *The Œdipus Tyrannus and Coloneus of Sophocles, edited by the REV. DR. J. BRASSE.* Pr. 5s.
3. *The Anabasis of Xenophon, edited by DR. F. C. BELFOUR, F.R.A.S.* Pr. 8s. 6d.

"AT the express desire of many eminent schoolmasters, Mr. VALPY has commenced a Series of such portions of the *Greek Authors* as are chiefly read [in the upper Classes] of Schools and in Colleges. The best Texts are adopted, and the Critical and Explanatory Notes are presented, it is presumed, in a more inviting and accessible form than those of Latin Commentators, by avoiding that profuseness of annotation which frequently anticipates the ingenuity, supersedes the industry, and retards rather than promotes the improvement of the pupil. *Examination-Questions*, adapted to the points discussed in the Notes and *Indexes*, are also added; and the Series, it is hoped, will constitute a convenient introduction to the niceties and elegancies of Greek Literature, and to the perusal of that portion of the relics of antiquity which is best calculated to interest a youthful mind."—*Advertisement*.

We have transcribed the *Advertisement* respecting this intended Series of Greek Authors, in 12mo., because it briefly and satisfactorily conveys those sentiments, which we should ourselves have expressed in the notice now submitted to the readers of the *Classical Journal*. Our limits will not permit us to enter into any detailed account of these very useful and acceptable publications, and perhaps we shall best fulfil our duty to our readers by subjoining a few extracts with remarks.

The *Hecuba* of *Euripides* has been edited in a very satisfactory manner, and abounds with information valuable to the student. On v. 32. Τριταῖον ἤδη φέγγος αἰωπούμενος, the editor has written the following note:

“Τριταῖον φέγγος, a remarkable expression for the simple τρίτον. Euripides supports himself by another instance, *Hipp.* 277.

Πῶς δ' οὐ, τριταίαν γ' οὖσα' ἄστρος ἡμέραν; (where see Monk.) It is singular that this very expression, τριταίαν ἡμέραν, is used by the Schol. on Aratus Dios. 57. p. 99. ed. Oxon. The author of the Christus Pat. had this line in view, 1779. 2016. Porson. Τριταῖος ἤδη αἰωπούμενος would have been the correct use of the word. See Schleusn. Lex. N. T. v. Τετραταῖος.”

In the second volume of the *Parriana*, p. 680. Mr. Barker quotes with approbation the following stricture on Porson's note by G. Wakefield, in his *Diatrise*:—

“Incogitantiam equidem V. D. satis mirari nequeo, nimirum quis αἰωπεῖται τριταίαν ἡμέραν, *per tres dies αἰωπεῖται*: qui vero τρίτην ἡμέραν, *per unum solummodo ex tribus*. Optime et Græcissime, D. Joannes, 11. 39. Κύριε, ἤδη ὅζει' τετραταῖος γάρ ἐστι. Age vero substitue τέταρτος, et omnia corrumpes ac pessum dabis; nec τρίτον tamen minus Euripidis menti disconveniret, nisi verborum tenorem mutes, et ingenium constructionis. Hoc autem, sit licet nou nihil inconstantia scriptoribus, generaliter verum est et rectum. Ut quid velim, breviter definiam, τριταία ἡμέρα in eadem re *successionem* indicat, τρίτη non item.”

“Τετραταῖος,” says the Rev. E. Valpy in his *Greek Testament*, John 2, 39. “*This is the fourth day*. Numerals in αἰος are used to signify the interval of days since any thing has happened; and the place and circumstance, says Hermann on Viger, 3, 2, 15. will supply the proper periphrasis, by which they are to be rendered.” On examining the Schol. Arat. Dios. 57. we find the expression to be, τριταίαν ἡμέραν ἄγουσα, for which the poet has, τρίτον ἡμαρ ἄγουσα. But though the poet Aratus may use τρίτος for τετραταῖος, it does not necessarily follow that the poet Euripides has used or could have used τριταῖος for τρίτος, because, according to the remark of G. Wakefield, an event may have occurred on the *third day* of a period of time limited to *three days*, but not on the *first* and *second days*; if, however, an event is stated to have happened on the τριταία ἡμέρα, the *uninterrupted, continued duration* of it

for *three days* is implied. The *locutio* in Euripides, if *insolita* and *mira* at all, is so in reference to this point only; viz. that φέγγος is used for ἡμέρα, and an idiomatic expression, τριταία ἡμέρα, varied by poetic license into τριταῖον φέγγος.

Mr. Major's own critical remarks are always sensible, and we are but very seldom disposed to differ from him. We will give one little specimen of annotation. On vv. 1167—8.

Πολλὰ γὰρ ἡμῶν, αἱ μὲν εἰς' ἐπίφθονοι,
Αἱ δ' εἰς ἀριθμὸν τῶν κακῶν πεφύκαμεν,

Mr. M. writes:

"Blomfield in his remarks on Matth. Gr. Gr. 358. adduces this as an instance of a figure termed by the grammarian, Lesbos, τὸ σχῆμα Ἀττικόν, in which the nominative is used for the genitive, as in the following instances, Od. M. 73. Οἱ δὲ δύν σκοπελοι, ὁ μὲν οὐρανὸν εὐρὺν ἰκάνει, Thuc. 1. 89. Οἰκίαι αἱ μὲν πολλαὶ ἐπεπτώκεσαν, ὀλίγαι δὲ περιῆσαν, Virg. Æn. 12, 161. 'Interea reges, ingenti mole, Latinus Quadrijugo vehitur curru—Hinc pater Æneas.' But this line is not an example to the point, because the gen. ἡμῶν is given; the sentence is merely pleonastic, πολλαὶ,—αἱ μὲν, αἱ δὲ, being used for πολλαὶ μὲν, πολλαὶ δέ: cf. 1133. See Seager's abridgment of Viger's Idioms, 1, 4, 7—8."

We would suggest to Mr. Major, when he reprints these plays, to mark the notes of Porson by inverted commas at the beginning and end of each note, and to make the learned annotator's name conspicuous by putting *Porson* in capitals; for at present the name is in italics, and it sometimes happens that italics precede the word *Porson*, and produce confusion as to what is meant by it.

"The *Œdipus Rex* of *Sophocles*, chiefly according to the *Text* of BRUNCK, with Critical, Philological, and Explanatory Notes, Illustrations of peculiar *Idioms*, and *Examination-Questions*. By the REV. JOHN BRASSE, D.D. late Fellow of Trin. Coll. Cam." 1829. pp. 104.

We do not remember to have seen any distinction made between *criticism*, *philology*, and *explanation*. The ancient and common division is into *criticism* and *philology*, and by the latter term is understood what relates to the interpretation of the text, the historical and geographical allusions, the construction of the sentences, metrical discussions, &c.

Dr. Brasse's Preface, as it is short, shall be quoted entire:—

"So many excellent editions of *Sophocles* have within the last twenty years issued from the press, as well in this country as on the continent, under the superintendence of highly-gifted Greek scholars, that some explanation and apology seems necessary for offering the present publication to the notice of the literary world.

"The labors of Elmsley, Hermann, Erfurdt, and others, were chiefly directed to the establishment of a correct text. Their annotations therefore, though extremely valuable to the advanced scholar, and exhibiting the extent of their researches, the soundness of their judgment, and the accuracy of their discrimination, consist chiefly of philological remarks, and critical disquisitions. Brunck has attempted, though not always very successfully, to improve and settle the text; and has also occasionally illustrated particular idioms and explained obscure allusions. But of whatever nature the notes of these distinguished editors may be, they all throw an impediment to their usefulness in the way of the tyro by being written in Latin, which he is either unable to comprehend, or unwilling to submit to the trouble of reading. As however the ancient system of learning and teaching the Greek through the medium of the Latin language is now deservedly and generally sinking into disuse, it seemed desirable to give to the world a cheap edition of those plays of 'The Attic Bee,' which still remain, in a concise form, with short *English* notes, explaining the more difficult words and passages, illustrating manners, customs, allusions, and idioms, and stating the reasons for altering the text of Brunck where it was deemed necessary. By this means, the young scholar will not unwillingly seek in his own native tongue, and readily find, that assistance, which he formerly declined to accept, when presented under the uninviting garb of verbal criticism and of bald Latin. Such were the considerations which prompted the publication of the *Œdipus Rex*; generally placed the first in the collection, as it is decidedly the best, of the plays of Sophocles. Though the text of Brunck has been generally used, yet the emendations of Porson, Elmsley, and many others have been adopted, where manuscript authority or satisfactory arguments have been produced for the alteration. Notes bearing on, or illustrative of, any particular passage, have been translated, and introduced from the works of the first critics; and a collection of questions on all the notes is subjoined for the use of teachers, who may wish to examine their pupils as to the extent of their proficiency.

"The utility of the present attempt, to facilitate the endeavors of the student in understanding the *Œdipus Rex*, has been satisfactorily proved on a small scale by the Author himself for some years: he therefore ventures to introduce it to the favorable notice of those who are engaged in the arduous and important task of classical tuition.

"Should this little work be found generally useful, the rest of the plays of Sophocles will be published on the same plan with all due expedition."—*Preface.*

The commendations, which we have bestowed on Mr. Major's *Hecuba* and *Medea*, are equally merited by Dr. Brasse's performance. Many passages are well illustrated, many difficulties are

satisfactorily solved, many expressions and idioms are rightly explained; much scattered information is collected, and the whole series of annotations reflects credit on the good sense and sound judgment, the learning and research, the industry and perseverance of the editor. This might be expected from one, who was educated by a very able master, and who has been for a long series of years engaged in tuition.

"*The Anabasis of Xenophon*, chiefly according to the *Text* of HUTCHINSON, with *Explanatory Notes*, and *Illustrations of Idioms* from Viger, &c., *Examination-Questions*, and copious *Indexes*. By F. C. BELFOUR, M.A. Oxon. F.R.A.S. LL.D. and late Professor of Arabic in the Greek University of Corfu." 1830. pp. 270.

The following is Dr. Belfour's preface, and it will show the reader the advantages which this edition offers to the Greek student:

"Since the excellent edition of the principal works of Xenophon given about the middle of the last century by that illustrious scholar Hutchinson, several German critics have exercised their ingenuity on the improvement and illustration of Xenophon's text. The latest Editor, John Gottlob Schneider, Professor in the Prussian University of Frankfort on the Oder, was enabled, chiefly by the attentive use of the Paris Ms., to amend various readings neglected by his predecessors; but indulging too freely in alterations, authorised solely by the Eton Ms., and frequently inconsistent with ordinary neatness and purity of style, he may be said in general to have altered the text, not improved it. In the present work such of his variations from the usual text have been adopted, as seemed recommended on the acknowledged principles of the Greek language and the concurrent authority of ancient manuscripts and editions: but in most instances the received readings, as found in Hutchinson, have been restored, and the wanton introduction of dissonant barbarisms has been reversed.

"To facilitate the endeavors of the English student to comprehend the history and seize the grammatical elegancies of his Attic author, the employment of the Latin language in the Notes has been dispensed with. The ancient system of learning through that medium is now generally and very judiciously discontinued; for the student's own language, whatever proficiency he may have made in his studies of the Roman classics, will ever be the readiest and most efficacious instrument in the work of his instruction, and he will ever more eagerly accept the assistance which is proffered him, when it is presented in the familiar and genuine idiom of his mother tongue, than if obscurely involved in intricate periods of spurious Latin.

"The Summary of Contents, wanting in most of the former editions, will, it is hoped, be found of great use in expediting the perusal and knowledge of the History; and the collection of Questions on the Cambridge plan, to which the subjoined Indexes will serve as a key, will materially contribute to the proficiency of the pupil, by guiding and preparing his examination."—*Preface.*

We have examined this edition, and we find in it a valuable body of critical and philological information, including many interesting remarks on Oriental manners, customs, and habits. It is an excellent manual for the student, and the editor is evidently a man of judgment and taste, as well as of various knowledge.

PROLOGUE TO PHORMIO:

PERFORMED AT WESTMINSTER SCHOOL, DEC. 1829.

CUM forte nostri in mentem colloquentibus
Venit theatri, quæritur sæpe an vetus
Habitus reponi posset, an vivacius
Græcorum amictu redderentur Græciæ
Exempla priscæ: et chartis itidem mos fuit
Carpere diurnis annuus: pro tradito
Ego more pauca pace vestra proloquar.

Hoc primum: constat vix satis doctissimis
Quales Athenis ordinum quorumlibet
Vestitus atque ornatus: sin dignoscere
Studio et labore contigisset clarius;
Vix hic laboris fructu utier oportuit:
Pueri quotannis scilicet muliebribus
Ad cætum amicum vestibibus partes agunt,
Et vos ridere facilem risum assuescitis,
Puerilibus si prodit passibus puer,
Si ventilabrum quater, si disponere
Nescit inexpertus syrma, nec sudarium
Satis expedite lacrymabundus extrahit.
At totus involutus, fasciis chorus
Novis tumescens, qua careret vi sua,
Qua libertate, et facili negligentia!
Dein ipsa nostris vestibibus fidelius
Vita exprimitur, et mores: an obviam alicui
Factus hodie ingenuus et liberalior
In plateis juvenis? en rursus tibi, Antipho!
Ergo habitum nos proferre solitum pergitur;
Sin Attici possimus æmularier
Sales leporis, vos favete, et plaudite.

EPILOGUE.

HEGIO, CRATINUS, CRITO : *Magistrates sitting with papers and Police Reports lying on the table.*

Cri. Sectio D. numerus viginti quinque—Satelles

Dignus qui partes Centurionis agat.

H. Strenuus iste creat sine fine negotia nobis ;

Id scio. *Cri.* At inspector Phormio noster abest.

Noise behind the scenes.—Enter PHORMIO as an Inspector dragged on by DEMIPHO.

Miror— D. Ain custos es ? at alguazil, inquisitor,

Et credo, janissarius es profugus !

Mene magistratu coram, tu furcifer ? immo

Te sistam, atque aderit jure Cratinus. *Crat.* Adest.

D. Est ubi te ulciscar probe, et in nervom—*Cri.* Obsecro, comem

Illum, atque humanum ? *D.* Vim mihi nempe tulit.

Cri. Vim ille ? incredibile est—nam fiunt cuncta “secundum

Actum.” *H.* Et custodi cuique libellus adest :

In quo, luce magis clarum, patet omne legenti

Descriptum certis finibus officium :

Ergo incredibile est. *D.* Sceleratus is ostia fregit

Invito me, inquam ; dic mihi, lege licet ?

Crat. to *P.* Rem narra. *P.* Hunc hodie statuebam visere.

D. visas !

P. Quo melius norim teque, domumque tuam :

Nil aliud. *D.* Secreta domus tu ! *H.* Te pudet horum ?

P. Et qui cognati, quæ nova nupta. *D.* Tace :

Fama bona est—nil cuiquam debeo—solvo tributa,

Et semper “sit rex salvus,” in ore meo est :

Quid porro cum cive rei est tibi ? *H.* Cognitionem

Hanc ex officio tu facis ergo tuo ?

P. Immo. *H.* Prome librum. *P.* (*Showing instructions and pointing to rule.*) Reverentia vestra notabit

Sic descriptum. *Cri.* Illi tuque modestus eras ?

P. Sanè. *Crat.* Nil præter licitum hic fecisse videtur ;

Dixi. *H.* Fratri ego consentio. *Cri.* Et ipse simul.

D. Sic agitis ? neque jam propria inviolatus in arce

Anglus erit ? *H.* Vix tu concipis ista satis ;

Ne detrimenti quid corpore, sive crumena

Tu capias, visum est lege cavere nova.

D. Ista omnis pereat nova Codificatio ! cur non

Contenti antiquis ? *H.* Tutior inde domi

Atque foris vives. *D.* Tutum me hæc dextera semper

Præstitit. *Crat.* Ætatem respice, amice, tuam ;

Non somno excutiere. *D.* Odi alta silentia noctis :

Me turbæ, et strepitus, et crepitacula juvant.

Cri. Ludis nos—nullo quin tanta parata labore

Ista tuo. *D.* Et nullis sumtibus oro meis?

H. Missum te facimus, taceas, age, Phormio, quænam
Acta tua fuerint in statione, refer.

P. Distrahor hinc illinc, sed me magis omnibus unum

Turbat. *H.* Quidnam istuc? *P.* *Omnibus*: inde timor.

Rheda nova, aut aliquid simile est. *Crat.* Cur nomine at isto

Dicta? *P.* Id me incertum, sollicitumque facit:

Forma huic oblonga, et cuique est *Caducifer*; ille

Claudit, vel reddit corpora, pone sedens:

Res agitur signis. *Cri.* Ubinam consistitur istis?

P. Nusquam: per latam, quæ nova dicta, viam,

Huc illuc properant. *H.* Ego Londinensis in usum

Has Academiae suspicor esse Novæ.

Crat. Credibile—omnibus illa patet. *P.* Vah! callide, et intus

Libri. *Cri.* A queis cursum quisque Professor init.

P. Res plana est, istas attentius observabo.

Amoveo plateis noxia cuncta procul.

D. Teipsum ergo amoveas. *P.* Quicumque cigaría sugit,

Hunc jubeo fumum devoret ipse suum.

Sub dio haud cuiquam Septem in Dialibus est fas

Dormire; indignum hoc, in-que-salubre nimis.

H. Recte. *P.* Cæruleæ et virgo plebeia Geneva

Plus cyathos moneo ne bibat ulla decem.

Cri. Scrutantine usquam sese obtulit Indica arista?

P. Grande illud credo Seditionis opus;

Quin hunc, vulgarit Cereris qui arcana, vetabo

Mecum. *Cri.* Ut vir frugi civibus invigilas!

P. Nec minus externis: heus! introduce Chabertum.

Enter DORIO as CHABERT, the Fire King, in charge of Police-
man, Division D. No. 25.

Extraxi furno hunc: vah! prope tostus erat:

Quin sua inhumane vertens in viscera virus,

Mille venena bibit. (*Officer*) Mille venena vomit.

Crat. Horribile! *P.* Ardens plumbum, oleumque, et phosphorus
intus.

D. Chelseiensis aqua his omnibus antidoton.

H. Fac mergatur. *Dor.* Eho! an non me jugulem, aut suspen-

dam,

Quæso, aut præcipitem fas, nisi pace tua?

Cri. Desine: quid jam actum est cum furibus, O bone? *P.* abac-

tum est

Id genus omne. Niger, Leno, Corinthiacus,

Evasere omnes: age, Rufi Regis ab aula

Templi usque ad claustrum progrediari velim:

Nemo (ita me Di conservent!) occurret, opinor,

Qui tibi non fuerit vir probus atque pius.

Crat. Quo fugiant miseri? *P.* Templares inter asylum,
Atque suæ Alsatiæ limina nota petunt :
Id curent Aldermanni—nos peste caremus.

Enter CHREMES *to* PHORMIO.

Ch. Obsecro, tu miles civibus affer opem.
Collecti fures tota erupere Suburra,
Prætor et a tergo civicus ipse premit.
Clamant quæstum abreptum, et “compensatio fiat !”
H. to P. Ut potes, occurras, præveniasque malo.

Exeunt all but CHREMES *and* HEGIO.

Instruito turmas—reliqua hic curabo. *D.* Manentem
Laudo ; præter eam ne fugitote casam.

To the Audience.

Vos moneam paucis. Audistis, nuntius iste
Turbata ut plateis omnia rettulerit.
Sunt fures passim, et custodes : tutius ergo
Argentum in capsâ deposuisse mea.

THE FAMILY CLASSICAL LIBRARY, Vol. I. DEMOSTHENES. Price 4s. 6d. small 8vo., published Monthly ; containing ENGLISH TRANSLATIONS of the most valuable GREEK and LATIN CLASSICS. To be edited by A. J. VALPY, M. A. London : Colburn and Bentley. 1830.

OF the translation of Demosthenes presented to us in the first volume of this Miscellany it is unnecessary to speak ; it is undoubtedly most ably and classically executed : but it may become us to offer a few brief remarks on the ‘*Family Classical Library*’ as a Series. It is, in our opinion, calculated to assist even good scholars, and to improve those who are unable or unwilling to acquire an intimacy with those authors in the original language, which should be read by all who wish to be considered well-informed, if not well-educated,—authors whose works are justly said ‘to abound with brilliant examples of acute reasoning, moral and political reflection, and numerous facts in history and science, from the study of which all classes of the reading community may derive advantage, and a know-

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Mr. Price has in the press a work, in which he will illustrate and explain many Babylonian and Persepolitan inscriptions, &c. which he has himself collected, and which we expect will throw some new light on the antiquities of the East.

PREPARING FOR PUBLICATION.

The Satires of Horace, interlinearly translated by Dr. NUTTALL, are nearly ready for publication.

Royal Society of Literature. At a meeting of this Society, (held on Nov. the 18th) the secretary read a paper communicated

by Sir William Ouseley, one of the ten royal associates, containing an account of sixty ancient and very extraordinary alphabets, delineated in an Oriental manuscript brought from India by Lord Teignmouth. Of these alphabets the greater number may be regarded as mere works of imagination; but others have afforded subject for observation to Sir W. O., particularly the Persepolitan and the Trec alphabet. Although some of the alphabets given in this Ms. resemble those published by M. Von Hammer, yet Sir W. O. thinks that one work was not copied from the other. At the same time he submitted for the inspection of the Society two fragments of Persepolitan sculptured marble, bearing inscriptions in the arrow-headed characters, and the manuscript exhibiting those alphabets above-mentioned; the fragments he found himself among the ruins of Persepolis.

M. Champollion, jun. on his road to Toulon to embark for Egypt, stopped two days at Aix with M. Sallier, and examined ten or twelve Egyptian papyri, which had been purchased some years ago, with other antiquities, from an Egyptian sailor. They were principally prayers or rituals which had been deposited with mummies; but there was also the contract of the sale of a house in the reign of one of the Ptolemies; and finally, three rolls united together and written over with fine demotic characters, reserved, as is well known, for civil purposes.

The first of these rolls was of considerable size; and to M. Champollion's astonishment, contained a history of the campaigns of Sesostri Rhamses, called also Sethos or Sethosis, and Sesosis, giving accounts the most circumstantial of his conquests, the countries which he traversed, his forces, and details of his army. The manuscript is finished with a declaration of the historian, who, after stating his names and titles, says he wrote in the ninth year of the reign of Sesostri Rhamses, king of kings, a lion in combats, &c.

M. Champollion has promised, on his return from Egypt, to give a complete translation of the manuscript.

On the same Ms. commences another composition, called, Praises of the great King Amemnengon. There are only a few leaves of it, and they form the beginning of the history contained in the second scroll. This Amemnengon is supposed to have reigned before Sesostri, because the author wrote in the ninth year of the reign of the latter.

The third roll relates to astronomy or astrology, or more likely to both these subjects. It has not been far opened; but will probably prove of the utmost interest, if, as is expected, it contains any account of the system of the heavens as known to or acknowledged by the Egyptians and Chaldeans, the authors of astronomical science.—*Abridged from the Bulletin Universel.*

- *Discovery of Antiquities at Herculaneum.* The excavations now in progress at Herculaneum and Pompeii daily lead to the most important results, and authorise the most brilliant hopes. The workmen are engaged in uncovering a magnificent house at Herculaneum, the garden of which, surrounded with colonnades, is the largest that has yet been discovered. Among other mythological subjects are the following: Perseus killing Medusa, by the aid of Minerva; Mercury throwing Argus into a sleep, in order to carry off from him the beautiful Io (a subject which is exceedingly rare in the monuments of art); Jason, the Dragons, and the three Hesperides. But the greatest curiosities in this house are some bas-reliefs of silver, fixed on elliptical tablets of bronze, representing Apollo and Diana. A vast number of other articles, furniture, utensils, &c. of the most exquisite workmanship, add to the interest which the discovery of this rich and beautiful mansion is so well calculated to excite.—*Literary Gazette, Feb. 14. 1829.*

CORRESPONDENCE.

To the Editor of the Classical Journal.

SIR,

I am induced to offer two or three observations on the "few words" of your correspondent J. J. W., in No. LXXIX. of the *Classical Journal*. These few words relate to the commencement of my article on the "Mysteries of Eleusis," against which he brings a charge of being not only *extraordinary*, but very *strange*. The passage referred to is: "A learned Platonist of our own time, Mr. T. Taylor, in a Dissertation on the Eleusinian Mysteries, has attempted to prove, that they were intended to teach allegorically the Platonic philosophy. Pray, does Mr. T. suppose that they originated among the Platonists?" "Pray," observes J. J. W. "does the writer consider himself a wit, or Mr. Taylor a fool?" The writer begs to inform your correspondent, that he neither thinks nor ever intended the one or the other; nor would he have thought, before he saw these remarks, that any one could form such a conclusion from that passage. As to wit, he really cannot see a spark in the whole sentence; but he does not pretend to possess so nice a discrimination of wit as your correspondent, who doubtlessly had an eye to something of this kind in selecting the Latin lines which he has prefixed to his "few words." But the fact is, J. J. W. labors under an intire mistake; the passage never was intended as a personal attack; the writer only asks the plain question, "Does Mr. T. suppose that they (the Mysteries) originated among the Platonists?" Instead of answering this question, your correspondent tells the writer that "if he had

given himself the trouble to peruse either Mr. Taylor's Dissertation, or the introduction to his translation of the Hymns of Orpheus, he would have found it most satisfactorily demonstrated that the Orphic, Pythagoric, and Platonic philosophy, was one and the same;" and that Jamblichus and Proclus say, "the Grecian theology was derived from Orpheus," all of which he knew before, but which have nothing to do with the passage in question. If J. J. W. could have informed the writer who Orpheus was, and whence *he* derived that philosophy, and what it was in his hands, he would have given him better satisfaction than either Mr. Taylor's Dissertation, or his introduction to Orpheus can, and it would have been much more to the purpose: but he would require better authorities than Jamblichus or Proclus. So much for the *extraordinary* part of the affair.

"It appears, however," he continues, "that this feeble attempt to cast a slur on Mr. Taylor's invaluable labors is merely to pave the way for the writer's own explication of the Mysteries, and which is by far the strangest part of the whole affair." I confess I am ignorant which it is that J. J. W. considers so strange, the writer's *paving the way* to his explication with the question alluded to, or the explication itself. If the former, I have only to say, that there is quite as much strangeness in J. J. W.'s *paving the way* to apprise his readers, "who may not possess Mr. Taylor's original Dissertation, that a second and enlarged edition was given in Nos. 15. and 16. of the *Pamphleteer*," by his "few" but very illiberal "words." If the latter, until J. J. W. think proper to point out to what parts, and for what reasons the term is applied, he can say nothing at all.

T. W.

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GENERAL INDEX to the various Articles contained in the Classical Journal from No. I. to LXXX.

[The first figure denotes the volume and the second the page.]

- ACADEMIC education in the university of Cambridge, on the present system of, xxv. [327](#).
- 'Academic Errors,' notice of, xix. [290](#).
- Adam's elegy on the death of Abel, xx. [394](#).
- Adversaria Literaria, ix. [37](#), 588. x. [165](#), [339](#). xi. [173](#), [358](#). xii. 209. 450. xiii. 196. 438. xiv. [381](#). xv. [131](#), [362](#). xvi. 183. 395. xvii. 204. 453. xviii. 198. xix. 185. [359](#). xx. 201. [387](#). xxi. [141](#), [361](#). xxii. [241](#), 465. xxiii. [171](#), [393](#). xxiv. [174](#). xxv. [373](#). xxvi. 188. 396. xxvii. [171](#), [367](#). xxviii. [170](#), [364](#). xxix. [209](#), [386](#). xxxi. 193. 416. xxxii. [31](#). xxxv. [149](#), [191](#). xxxvi. [142](#). xxxvii. [152](#), [265](#). xxxviii. [138](#), [316](#). xxxix. [346](#). xl. [159](#), [335](#).
- 'Æthiopic Lexicon,' on the republication of the, viii. [336](#).
- Affinity of the Latin to the Teutonic and Celtic languages, iii. [117](#).
- Africa, some observations respecting, xxxiv. [211](#).
- African fragments, xxiii. [279](#). xxiv. [243](#). xxvii. [113](#), [248](#).
- Agapæ, on the Christian, v. [311](#).
- Albion identified with the Hyperborean island of Diodorus, iii. [176](#), [247](#).
- Alchymy, antiquity of, xx. [75](#).
- Algebraical problem, solution of Porson's, v. [201](#).
- 'Analecta Græca Minora,' defence of, xxv. [209](#).
- Anatomy and physiology of the brain, x. [180](#).
- Anaxagoras, sketch of the life and character of, xvii. [173](#).
- 'Ancient Alphabets and Hieroglyphics,' notice of Hammer's, i. [61](#).
- Ancient Alphabets, xxviii. [334](#).
- Ancient and modern authors, observations on, vii. [240](#). ix. [129](#).
- Ancient Chronology, remarks on, xxxiv. [103](#).
- 'Ancient Commerce,' notice of Vincent's, iii. [60](#).
- Ancient customs, xi. [347](#).
- Ancient geography, viii. [1](#). xvi. [257](#).
- Ancient languages, on a new mode of pronouncing the, xxxviii. [140](#).
- 'Ancient Unedited Monuments,' notice of Millengen's, xxxii. [318](#). xxxiii. [346](#).
- Anecdotes of remarkable females, viii. [29](#).
- Anecdotes relating to Theophilus, collected from Philostorgius, vii. [382](#).
- Anglo-Saxon Church, xxxi. [232](#).
- 'Anglo-Saxon Grammar, introduction to the elements of,' notice of, xxxi. [121](#).
- 'Annals and Antiquities of Rajast'han,' notice of, xl. [25](#).
- Answer to an extract of a letter from Mr. Walckenaer, xxx. [394](#).
- Answer to observations on the reply to Sir W. Drummond, xvi. [372](#).
- 'Antar, a Bedouen Romance,' notice of, xix. [182](#).
- Anticipations of futurity in epic poetry, i. [305](#).
- Antique Metal Figure, found at Silchester, Hants, on an, iv. [490](#).
- Antique ring, on an, iv. [128](#), 454. v. [177](#).
- Antiquities, v. [262](#).
- 'Anti-Tooke,' notice of, xxx. [274](#).
- Aphorisms by Dr. Parr, xxxv. [69](#).
- Apologia Ecclesiæ Anglicanæ, xii. 456. xiii. 183.
- Arabian anecdote, viii. [280](#).
- Arabian forgery, instance of, xv. [279](#).
- Arabian poem, account of an, i. [68](#).
- Arabian story, xxi. [33](#).

- Arabian tales, xii. **259**.
 Arabic language in Asia and Africa, on the prevalence of, xxxvii. **287**.
 Arabic MS. relative to the death of Mungo Park, on an, xxi. **299**. xxiii. **292**.
 Arabic MS. xxx. **391**.
 'Arabic Syntax,' notice of, xii. **194**.
 Archæological Institute of Rome, xl. **337**.
 Aristotle, monuments of, xvii. **155**.
 'Aristoteles de Anima, &c. ex rec. Imm. Bekker,' notice of, xl. **176**.
 'Asiatic Researches,' on the sixth and seventh volumes of, v. **237**.
 Asiatic society, report of the, xxviii. **106**.
 Athenian elegance delineated, xxxvii. **21**. 208. xxxviii. **40**.
 Attic Months, on the, ix. **324**. x. **265**.

 BABYLON, xix. **321**.
 Babylon, notice of a second memoir of, xix. **179**.
 'Balthassar's Castilione Carmina,' notice of, xxxiii. **153**. **286**.
 Barnes' works, catalogue of, xiii. **362**.
 Bayer and Bohusz, xxxvii. **221**.
 Bentley, life of Dr., v. **276**.
 Bentley defended from a charge of plagiarism, ix. **520**.
 Benwell, some account of the Rev. Wm. xxxii. **330**.
 'Biblia Polyglotta Britannica,' plan and specimen of, iv. **493**.
 BIBLICAL CRITICISMS, notices, &c.
 'Acta Apostolorum,' notice of, xxx. **381**.
 Age of Christ at the crucifixion, xxv. **169**.
 'Annotations of the Bible,' on Dr. Clarke's, iii. 461. iv. **307**. v. **75**.
 'Anti Deist,' notice of, xx. **206**.
 Apocryphal books of Scripture, remarks on the, xxxiv. **254**.
 Arithmetic of the Holy Scriptures, xxv. **29**. xxvi. **13**. xxvii. **253**, xxviii. **219**.
 xxix. **249**. xxx. **321**.
 Authenticity of the Bible, v. **266**.
 Bible, list of the earliest editions of the, xxviii. **169**.
 Bible, on Mr. Bellamy's new translation of the, xviii. **151**. 209. xix. **1**. **233**.
 xxi. **331**. xxii. **318**. xxiii. **21**. **122**. xxiv. **283**.
 Bible, on the English translation of the, xxix. **239**.
 Biblical Criticisms, miscellaneous, **1**. **100**. **144**. **252**. **299**. **323**. ii. **510**. **603**.
 742. 759. 795. 800. 869. 872. 885. iii. **16**. **109**. **134**. **166**. **195**. **198**. **235**.
 284. 483. iv. **63**. **125**. **273**. 422. 465. v. **60**. **86**. **129**. 187. **245**. **309**. vi. **1**.
34. **160**. **331**. **344**. 395. vii. **67**. **122**. **140**. 221. **289**. **355**. 437. viii. **25**. **95**.
120. **161**. **270**. ix. **48**. **137**. **149**. 182. **246**. **262**. **305**. 482. xi. **92**. **286**. **305**.
 xii. **149**. 193. 237. **252**. 436. xiii. 189. 226. **365**. 417. xiv. **56**. **337**. xvii.
152. **413**. xviii. 203. **273**. xx. **322**. xxiii. **312**. xxiv. **85**. **119**. **177**. **360**.
 xxvi. **245**. **376**. **386**. xxvii. **117**. **341**. **345**. **381**. xxviii. **19**. **249**. xxix. **1**. **298**.
 xxx. **43**. **48**. **60**. **327**. **360**. **374**. xxxi. **321**. 394. xxxii. **63**. **77**. **149**. **214**. **241**.
272. **325**. xxxiii. **45**. **133**. **264**. xxxiv. **85**. xxxv. **135**. **248**. xxxvi. **83**. **98**.
 xxxvii. **108**. **251**. xxxviii. **73**. xxxix. **96**.
 Biblical Synonyma, vii. 202. ix. 215. x. 228. xii. **67**. xiv. **241**.
 'Bibliotheca Biblica,' notice of, xxx. **379**.
 'Book of Jasher,' on the, x. **23**.
 Books illustrative of the Bible, notice of, viii. **135**.
 Cambridge MS. of the Four Gospels, remarks on, xii. **276**.
 Cherubim, conjectures respecting the, iv. 416. v. **105**.
 Christ's vest, iii. **358**.
 Chronology of the Holy Scriptures, on the, xxxix. **207**.
 Chronology of the tracts of St. Paul, x. **1**.
 Corroboration of the Pentateuch, analysis of Faber's, xxxii. **197**.
 Countries to which Solomon and Hiram sent their fleets for merchandise, on the,
 xxiv. **17**.
 Creation, on the, v. **71**. vi. **387**.

- Decalogue, the, xxxvi. [139](#).
 Defence of Gabriel Sionita, remarks on, xii. [254](#).
 Diacritical points, on the, ix. [255](#).
 Dissertation on the 49th chapter of Genesis, iii. [387](#). supplement to the above, v. [30](#).
 Error relative to the time of the departure of the Israelites out of Egypt, xxix. [370](#).
 Fall of Man, a defence of the account of the, v. [23](#).
 Genesis, 10th chapter, explained, iv. [14](#).
 'Gnain' power of the Hebrew, viii. [97](#).
 Greek Ritual, MS. fragment of a, xxii. [379](#).
 Griesbach in sacred criticism, xxxiii. [136](#).
 Hebrew Bible, list of the earliest printed editions of the, xxvii. [110](#).
 'Hebrew Bible, notice of Frey's, v. [178](#).
 Hebrew Bible, on Boothroyd's, viii. [386](#).
 Hebrew Bible, on the points of the, viii. [114](#). xi. [66](#).
 'Hebrew Bible,' reply to critiques on Clarke's, iii. [428](#).
 Hebrew Bible, various readings of the, xxvi. [63](#). xxviii. [16](#). xxix. [65](#). xxx. [297](#).
 Hebrew Criticism, introduction to, xxiv. [76](#).
 'Hebrew Criticisms and Poetry,' on Dr. Clarke's, ii. 624. 850. iii. [87](#). [253](#). iv. [168](#).
 Hebrew Criticisms, ix. [359](#). x. [7](#). [335](#). xi. [104](#). [275](#). xiii. [49](#). [435](#). xiv. [109](#). xv. 189. xxvii. [104](#).
 Hebrew Descent of the Abyssinians, xii. [293](#).
 'Hebrew Lexicon,' notice of Gesenius's, xxxii. [349](#).
 Hebrew Numerals, and different modes of notation, iv. 401. vi. 186.
 Hebrew Scriptures, on the integrity of the, viii. [374](#). ix. 395.
 Hebrew text, on the integrity of the, v. [61](#).
 Hebrew text, answer to Mr. Bellamy on the integrity of the, x. [268](#). xi. [112](#). xii. [77](#).
 History of Balaam, on the, xiv. [65](#).
 Hypotheses of Bryant and Faber reconciled, xix. [65](#).
 Illustration of the First Book of Kings, iii. [266](#).
 Illustration of Isaiah ii. 809.
 Illustration of Jonah xxi. [337](#).
 Illustration of a passage in the New Testament, vi. [294](#).
 Illustration of St. Luke, ii. 588.
 'Introduction to the Hebrew Scriptures,' notice of, xii. [240](#).
 'Introduction to the Study of the Holy Scriptures,' notice of Horne's, xx. [58](#). xxiv. 426. xxvii. [124](#). xxxiv. [325](#).
 Job, critical notice of Miss Smith's translation of the Book of, i. [162](#). [369](#).
 Languages into which the translation of the Bible has been promoted by the British and Foreign Bible Society, xxv. 113.
 Masora, the, xxxiv. [86](#). 216.
 Mosaic Record, analysis of the first, xxxv. [257](#). xxxvi. [73](#).
 Moses, meekness of, considered, xxvii. 227.
 Moses, remarks on the introductory chapters of, xvi. [378](#).
 'Nachash,' on the Hebrew word, iii. [70](#).
 'New Greek Testament,' notice of Valpy's, xxxix. [156](#).
 New Testament, corrections of the translation of the, xiii. [145](#). xiv. [148](#). [374](#). xvi. [274](#). xxi. 280. xxv. 225.
 New Testament, notice of Van Ess's translation of the, xiv. [328](#).
 New Testament, on some passages in the, xxix. [312](#).
 New Testament, passages variously rendered, xxxii. [353](#). xxxiii. [162](#). xxxiv. [8](#).
 Novi Testamenti de Græcis accentibus, xv. [39](#).
 Obscure passages in the Bible translated, iv. [1](#).
 Old Testament, on a revision of the translation of the, xx. 188. 225.
 Old Testament, on Bellamy's new translation of the, xxvi. [125](#). [335](#).

- 'Ophion,' on the, iv. [240](#). v. [418](#).
 Opinions of the Hebrews respecting a future existence, xxi. [29](#). xxii. [123](#).
 xxiii. [17](#).
 Pentateuch, on the Buchanan roll of the, viii. [11](#).
 Pentateuch, on the criticisms of the, xxvi. [73](#).
 'Peor,' inquiry into the etymology of, viii. [265](#).
 Perfection of Being, attributes constituting the, xxvii. [138](#). [229](#).
 'Pharaoh,' on the derivation of the word, iv. [468](#). v. [180](#).
 Polyglott, observations on the London, iii. [239](#).
 'Prophecy of Ezekiel,' notice of, xxxiii. [27](#).
 Porson's letters to Travis, xxxvi. [223](#). xxxvii. [33](#). [232](#). xxxviii. [66](#). [197](#).
 xxxix. [33](#).
 'Scripture Chronology,' notice of, xxvii. [333](#).
 'Scripture Harmony,' notice of, xxx. [253](#).
 Scriptures, on Dr. Lee's new translation of the, xxi. [358](#).
 Septuagint, notice of Holmes', ix. [475](#).
Seria Biblica, vi. [321](#).
 Shipwreck of St. Paul, xv. [269](#).
 Specimen of an emendation of the Bible, examination of Bellamy's, xvii. [221](#).
 'Spirit of the Gospel,' notice of, xxvi. [209](#).
 Syriac Version, on the preface to the, vii. [196](#).
 'Syriacæ versionis collatio,' notice of, xii. [124](#).
 'Tractatus de utilitate linguæ Anglicæ in explicatione Sanctæ Scripturæ,' notice
 of, ix. [466](#).
 Translations of the Scriptures, a concise view of the, xxv. [116](#).
 Trinity, familiar exposition of the doctrine respecting the, xxvi. [64](#).
 'Version of some Egyptian names in the Old Testament,' remarks on Sir W.
 Drummond's, iii. [366](#). iv. [369](#). [407](#). v. [43](#). [407](#). vii. [109](#).
 Vindication of St. Paul from the charge of wishing himself accursed, i. [112](#).
 Voyage and shipwreck of St. Paul, xix. [201](#).
 Vulgar Religious Opinions Biblically investigated, xxviii. [324](#).
 Bibliographical inaccuracy, ix. [35](#).
 Bibliographical Topography, xi. [326](#).
 Bibliography, miscellaneous, iv. [455](#). v. [287](#). vi. [301](#). ix. [260](#). x. [316](#). xv. [220](#).
 xx. [88](#). xxiii. [228](#). xxv. [188](#). xxxvi. [117](#).
 Prices of some of the books and Mss. at the sale of the Rev. H. Drury's library,
 xxvi. [144](#). [164](#). xxxvii. [68](#).—At Mr. Edwards' sale, xii. [35](#).—At Dr. Heath's
 sale in 1810. ii. [662](#).—At Mr. Lunn's sale xiv. [343](#).—At Professor Porson's
 sale, i. [385](#).—At the Roxburgh sale, vi. [414](#).—At Talleyrand's sale, xx. [209](#).
 —At Horne Tooke's sale, vii. [283](#).—At Mr. Willett's sale, xii. [473](#).—At the
 White Knights' sale, xx. [389](#). xxi. [68](#). [307](#). xxii. [67](#).
 'Bibliomania,' notice of, iv. [499](#).
 'Bibliotheca Classica,' notice of, viii. [178](#). xxxvii. [257](#).
 Bibliotheca Gossetiana, viii. [471](#).
 Bibliotheca Parriana, xxvi. [131](#).
 Bibliotheca Sussexiana, xxxv. [332](#). xxxix. [273](#).
 Blank verse, essay on, vii. [442](#).
 Bono de summo, viii. [277](#).
 British language of Cornwall, on the ancient, xvii. [437](#). xviii. [103](#). [355](#). xix.
[221](#). xx. [69](#). [260](#). xxi. [62](#). [238](#). xxii. [26](#). [377](#).
 Britons of the Classics iv. [44](#).
 Brunck's 'Analecta,' index to the three vols. of, x. [115](#).
 Budæus, life of, xxv. [201](#).
 CAMBRIDGE Classical Examination Papers, xxix. [167](#). xxxiii. [182](#). xxxvii. [157](#).
 Cambridge Education, notice of the pamphlets on, xxvi. [148](#).
 Cambridge Examination for Junior Sophs, xxix. [335](#).
 Cambridge Examination for a University Scholarship, xvi. [180](#).
 Cambridge Honors, account of, vii. [368](#).

Cambridge Prize Essays, iv. 179. 446. xvii. 311. xxi. 254. xxx. 52. xxxi. 112. xxxv. 8. 241.

Cambridge Prize Poems, i. 1. 6. 10. ii. 397. 399. 403. 408. iv. 52. 57. 62. 122. v. 817. vi. 353. 356. x. 80. 83. 87. 164. xi. 240. xii. 145. 186. 189. 206. xiv. 153. 187. 346. xvi. 167. 175. 178. xviii. 193. 195. 196. xx. 97. 99. 102. 103. 371. xxii. 176. xxiv. 188. 322. xxvi. 300. xxviii. 100. 125. xxx. 113. 232. 293. xxxiii. 117. 206. xxxiv. 96. 114. xxxvi. 118. xxxviii. 243. 247. 248. 250. 257. xl. 97. 103. 106. 109. 110.

Cambridge Tripos Papers, v. 412. ix. 503. xi. 171. 338. xv. 83. xvi. 381. xvii. 240. xviii. 165. xix. 131. xxii. 195. xxv. 14. xxvii. 184. xxxi. 266. xxxiii. 178. 253.

‘Cañares, a poem in modern Greek,’ notice of, xvii. 350.

‘Carmina Samaritanorum Anecdota,’ xxix. 35.

Casaubon, life of, xii. 172.

Casimir and Burns, ix. 169.

Casimir, on the life and writings of, xxv. 103. xxxi. 308.

Cephrenes, on the pyramid of, xxi. 8.

Chaldean Oracles, collection of the, xvi. 333. xvii. 128. 243.

Character given of Dr. Bentley, on a, xx. 357.

Chart of Ten Numerals in Two Hundred Tongues, iv. 105. essay descriptive of the same, iv. 327. observations on the above chart, vi. 218.

China of the Classics, iii. 295. v. 252. vi. 204. vii. 32.

‘Chinese Pantheon,’ notice of the, i. 177.

Chinese World, on the, iii. 16.

Christian Fathers, on the study of the, viii. 368.

Chronological Mnemonics, xxvi. 196.

‘Chronology of Greece,’ notice of, xxxi. 356. xxxii. 114.

Chronology, remarks on ancient, xxxiv. 226.

Cicero, on the monuments of, xxiii. 265.

Cicero, on the villas of, xxiii. 300.

Classical and Oriental Library and Museum, xxxvi. 298.

‘Classical and Topographical Tour through Greece,’ notice of, xxv. 1.

‘Classical Collectors’ Vade-Mecum,’ notice of the, xxvii. 53.

Classical education, vi. 236.

Classical Improvisation, xxx. 67.

‘Classical Literature, nature of,’ notice of, xxvi. 406.

‘Classical Manual,’ notice of, xxxvii. 265.

CLASSICAL NOTICES, criticisms, &c.

Absyrtus, a query respecting, xxxiv. 253.

Accents, Greek and Latin, on, xi. 72. 259. xii. 304. xiii. 124.

Accentuum regulæ præcipuæ, vi. 339.

‘Adversaria,’ notice of Porson’s, xi. 329.

‘Adversariorum criticorum specimen,’ notice of, viii. 389.

Ælianum emendationes in, xiii. 445. xiv. 289. xv. 359. xviii. 39.

Æschyli cantus choricos tentaminis novi specimen in, iv. 459. v. 19.

Æschyli carmina epodica commentarius in, xi. 242. xii. 344.

Æschyli de Heliadibus, xxxv. 276.

Æschyli e cod. Msto. Emerici Bigot, variæ lectiones, xvii. 178.

‘Æschyli Persæ.’ Blomf., notice of, xi. 186. 318. xii. 90.

Æschyli Persæ, notes on the, xxxix. 130.

Æschyli Persæ, remarks on a manuscript of the, i. 57.

Æschyli Prometheus emendatus vii. 454.

Æschyli Prometheus, metrum restauratum, xi. 63.

Æschyli Prometheus, notes on the, iii. 271. iv. 209. 425. vi. 197. vii. 169.

Æschyli Prometheus, on the, xvii. 30. xxxiv. 290.

‘Æschyli Prometheus,’ critical notice of Blomfield’s, v. 299.

‘Æschyli Sept. Cont. Theb.’ Blomf., notice of, vii. 398. viii. 91.

Æschyli Sept. Cont. Theb. collation of, xvii. 25.

Æschyli Sept. Cont. Theb., on a word in, vii. 166.

- Æschyli Supplices, emendation of, ii. 801. iii. 183. 414.
 'Æschyli Supplices et Eumenides,' notice of Burges', xxv. 182.
 Æschyli variae lectiones, xvii. 340.
 Æschylum, dissertatio de versibus spuris apud, xxxviii. 58.
 'Æschylus, translation of the Agamemnon,' notice of, xxxi. 101.
 'Æschylus,' canons and remarks on Blomfield's, xxxvii. 275.
 'Æschylus,' critical notice of Butler's, i. 16. ii. 461.
 Æschylus, hint for the correction of a passage in, xxxvii. 185.
 Æschylus Ms. of, compared with Pauw's ed., x. 100.
 Æschylus, notes on, vii. 456. viii. 181. x. 114.
 Æschylus, on a verse of, viii. 347.
 Æschylus, philosophical sentiments of, xi. 207.
 Æschylus, Portus's, xxv. 159.
 'Æschylus,' notice of Schutz's, vii. 280. viii. 15.
 Æsop and Babrias, on the fables of, xxv. 20. 364. xxvii. 24.
 Æsop, on the fables of, xi. 220.
 Alcaeus, the poet, a brother of his fights under Nebuchadnezzar, xxvi. 272.
 Amœnitates criticæ et philologicæ, xvi. 109. 375. xxvi. 158. xxvii. 297.
 Amœnitates philosophicæ, xxii. 387. xxiii. 114. 201. xxiv. 312.
 Anacreon, on the lyrical metres of, iii. 31. iv. 196. 280.
 Anacreon, on the metre used by, v. 174.
 Anacreontis carmina, Brunck., notice of, xii. 27.
 'Analecta Critica,' notice of, viii. 281.
 Andocides emendatus, xxii. 353.
 Antimacho, poeta et grammatico Colophonio, diatribe de, iv. 231.
 'Antiquities of Greece,' notes on, xxiii. 150. 292.
 'Antoninus Liberalis,' notice of Teucher's, vii. 284.
 Apollon, recherches sur, xii. 115.
 Apoll. Rhod., notæ ineditæ Porsoni in, xviii. 370.
 Arati Diosemea, notæ et curæ sequentes in, xiv. 368. xvii. 46. xviii. 19. xix. 84. xxii. 327. xxiii. 257. xxiv. 50.
 Arcadio Antiocheno, admonita quædam de, xxvii. 208. xxviii. 183.
 'Arcadius Grammaticus Ms.,' extracts from, xv. 165.
 Remarks on the extracts, xv. 310.
 'Archæologia Græca,' remarks on, xi. 143.
 Aretæus, on the description of ardent fever by, xx. 242. xxi. 57.
 Aristophanem, Bentleii emendationes ineditæ in, xi. 131. 248. xii. 104. 132. 352. xiii. 336. xiv. 130.
 Aristophanem Brunckii, notæ in, v. 136.
 Aristophanis carminibus, commentarius de, xiii. 33. 369. xiv. 235. xv. 286. xvi. 33. xviii. 366. xix. 125. 315.
 Aristophanes, emendations of some passages in, ii. 496. 704.
 Aristophanis Fragmenta emendata, xxii. 219.
 Aristophanis fragmentis, de, xxii. 130.
 Aristophanes, notice of Brunck's ed. of, vii. 92.
 Aristophanes, notice of Fischer's, vii. 410.
 Aristoph. Nubes, on the, xiv. 276.
 Aristoph. Nubes, on the date of, vi. 135.
 Aristophanes, on the translation of the Birds of, xxxii. 33.
 'Aristophanica Porsoni,' notice of Dobree's, xxi. 365.
 Aristophanes, preface to the Editio Princeps of, vi. 143.
 Aristoph. Vespæ, notes on the, xxxi. 302.
 Aristotelis Ethica, epitome scholiorum in, xxviii. 306. xxix. 104.
 Aristotelis Pepli Fragmentum, xiv. 172.
 Aristotle, ignorance of the moderns of the philosophy of, xviii. 333. xix. 31.
 Aristotle, Nicomachæan Ethics of, notice of Cardwell's, xxxviii. 273. xxxix. 189.
 Aristotle, on passages in Strabo, Plutarch, and Athenæus concerning the works of, xxxvii. 56.

- Aristotle, on a passage in the Poetics of, xiii. [47](#).
 Aristotle, some emendations on, xxi. [252](#).
 Aristotle's definition of tragedy, interpretation of, xxi. [292](#).
 Aristotle's Ethics, remarks on, xxv. [124](#).
 Arrian's Periplus of the Erythrean Sea, on an error in the translation of, x. [323](#).
 xi. [154](#). Vindication of the translation, xv. [317](#).
 Arrian's Periplus of the Erythrean Sea, on a passage in the, xxi. [429](#).
 Athenæus, translation of, xxxviii. [11](#).
 Avieni MSti codicis collatio, iv. [120](#).
 Avienus, notes on part of a poem of, iii. [136](#). v. [108](#). vi. [148](#). [295](#).
 Ausonius, on the writings of, xxxix. [103](#).
 Bacchylides, fragment of, ii. [435](#).
 Bassis, dissertatio de variis, xxx. [306](#). xxxi. [77](#). [245](#).
 Bello Trojano, notice of Josephus Exoniensis de, xxx. [92](#).
 'Bibliotheca Critica Nova,' notice of, xxxiv. [141](#).
 Blomfield's Canons, xxxix. [141](#).
 Boissonade's publications, notice of Professor, xxx. [402](#).
 Boissonadii notas ad Pseudo-Herodiani Partitt., observatt. in, xxxiii. [94](#).
 Brunck's Transcript, ii. [560](#).
 Cæsura, on the, xv. [95](#).
 Callimachus, Stanleii notæ quædam in, xvi. [164](#). xvii. [190](#). [361](#). xix. [50](#). xxi. [162](#).
 Callimachus, on a book written against Dr. Bentley relating to, ix. [173](#). [349](#).
 x. [209](#). xi. [155](#). xii. [128](#). [370](#).
 Callimachus, on Bentley's, vii. [101](#). ix. [409](#).
 Calphurnius and Nemesian, on the poems of, xxii. [252](#).
 Catullus emendated, xxiv. [210](#).
 Chozizontes, xxxv. [189](#).
 Chremonidian War, on the, xxxvi. [93](#).
 Cicero de Natura Deorum, vii. [415](#).
 Cicero de Senectute, collation of a MS. of, iv. [301](#).
 Cicero de Senectute, et de Amicitia, notice of Barker's ed. of, v. [188](#). [424](#).
 'Cicero, de Officiis,' notice of, xiii. [91](#).
 Ciceronis Disputationes Tusculanas, symbolæ criticæ ad, xxvi. [56](#).
 'Ciceronis opera omnia, cura Ernesti, iii. [91](#).
 'Ciceronis Quæst. Tusc., curæ novissimæ in,' notice of, viii. [131](#).
 Cicero, observations on some orations ascribed to, xvii. [134](#). [394](#). xviii. [113](#).
[241](#). xix. [55](#). xxv. [221](#). xxvi. [321](#).
 Cicero, on the different opinions relative to, xxii. [105](#).
 Cicero's Catilinarian oration, obscure passage in, explained, xxii. [376](#).
 Cicero's Cato Major illustrated, xii. [73](#).
 Cicero's Cato Major, on a passage in, x. [306](#).
 Cicero's lost treatise De Gloria, xxxii. [126](#).
 Cicero's two tracts, notes to Barker's edition of, vi. [155](#). [274](#). vii. [175](#).
 Classic Authors, list of the earliest editions of, xxviii. [166](#).
 Classical Connexions, ix. [139](#). x. [119](#). [366](#).
 Classical Criticisms, miscellaneous, ii. [904](#). iii. [473](#). iv. [501](#). v. [101](#). [128](#). [179](#).
[202](#). [334](#). vi. [94](#). [123](#). [147](#). [193](#). [221](#). [224](#). vii. [141](#). [296](#). [441](#). [458](#). viii. [18](#).
[288](#). [353](#). [385](#). ix. [171](#). [321](#). x. [21](#). [58](#). [64](#). xi. [19](#). [38](#). xii. [367](#). [470](#). xiii. [74](#). [252](#). xxii. [315](#). xxiii. [98](#). [275](#). xxv. [337](#). xxvi. [122](#). [198](#). [378](#). xxvii. [129](#).
[182](#). xxix. [344](#). [350](#). [379](#). xxxi. [348](#). xxxiii. [3](#). [31](#). [215](#). [307](#). xxxvi. [162](#).
 xxxvii. [8](#). xxxviii. [29](#). xxxix. [305](#). [346](#).
 Classical Writers, originality of the, iv. [275](#).
 Classical Writers, remarks on obscure passages in, xxx. [74](#).
 Claudian, genius and writings of, xxiii. [203](#). xxvii. [276](#). xxix. [231](#). xxx. [10](#).
 Claudian, remarks on, i. [18](#). [22](#). xxiv. [366](#).
 Compound words in the ancient languages, xxxix. [1](#).
 Conjecturæ criticæ in auctores Græcos, ii. [563](#). [892](#). iii. [76](#). [287](#). iv. [154](#). v. [36](#).
 vi. [342](#).

- 'Conjunctions, de l'emploi des,' notice of, xi. [45](#).
 Criseos mythologica specimen, xxvi. [308](#).
 Curæ posteriores ad Dawesii Miscellanea Critica, xxxvi. [267](#).
 Dawes' letter to Taylor, x. [349](#).
 Demiurgus, corruption of, xxxix. [101](#).
 Demosthenem, commentarii in, xvi. 233. xxvii. [47](#). 221. xxviii. [54](#). [254](#).
 xxix. [362](#). xxx. [103](#). [265](#). xxxi. [62](#).
 Demosthenes, a passage explained, xxxv. [24](#).
 Demosthenes, critical remarks on detached passages in, ii. 590. iii. [151](#).
 Demosthenes; is the first Philippic one oration or composed of two? xxxii. [1](#).
 Derivation of *antea*, *antehac*, &c., xv. [346](#).
 Derivation of the word *πρὸς*, ix. [114](#).
 'Dictione Latina, liber de pura,' notice of, ix. [43](#).
 Diodori Siculi Bibliothecæ Historicæ Libri, notice of, ix. 471.
 Diogenes Laërtius, a patre an a patria sic vocatus sit? xxv. [348](#).
 Dionysius of Halicarnassus, on his credit as an historian and critic, xxxiv. [277](#).
 xxxv. [112](#). [268](#). xxxvi. [3](#). 202. xxxvii. [179](#). xxxviii. [1](#).
 Dissertatio de Pallene et Pellene, xxxiii. [258](#).
 'Elementa doctrina metricæ,' notice of, xv. [79](#).
 'Elementa Linguae Græcæ,' notice of, xxviii. [352](#).
 'Empedoclis et Parmenidis fragmenta,' observations on, xxvi. [250](#).
 Epistola Bentleii ad Richterum, xv. [171](#).
 Epistola Critica, x. [156](#). xi. [53](#).
 Epistolæ duæ Ricardi Bentleii, xii. [157](#). 438.
 Epistola Heynii, xi. [169](#).
 Error of Mr. Mathias noticed, xx. [321](#).
 Etymological Researches, xxiii. [262](#).
 Euripidea carmina epodica commentarius in, ix. [15](#). [293](#). x. [34](#). [369](#). xi. [25](#).
 Euripidis, commentarius de dialogis, ii. 609.
 Euripidem, commentarii in, xx. [78](#). [271](#).
 Euripidem, Marklandi notæ Mss. in, xxv. [339](#).
 Euripidem, observationes criticæ in, xii. [30](#).
 Euripidem, variæ lectiones ad, xvii. 188.
 Euripides, emendations of, xii. 467. xxiv. [121](#). [129](#).
 Euripides, on the philosophical sentiments of, xiv. [112](#). [305](#).
 Euripidis, collatio codicis Havniensis cum editione Porsoniana, xxviii. 199.
 'Eurip. Heraclidæ,' notice of Elmsley's, vii. [298](#).
 Eurip. Heraclidas, observationes in, vii. [301](#).
 Eurip. Herc. Fur. Herman., notice of, viii. 199.
 Eurip. Hippol. and Alcestis, canons and remarks on Monk's, xxviii. [124](#).
 Eurip. Hippol. criticisms on, vi. [392](#). 394.
 Eurip. Hippol., notice of Monk's, v. 193. vi. [74](#).
 Eurip. Hippol. on the 77th verse of, xii. [111](#).
 Eurip. Hippol. Steph., critical remarks on, vi. [347](#). vii. 206. viii. [81](#). ix. [133](#).
 Eurip. Med., notæ in, x. 412. xxviii. [114](#). [317](#). xxxii. [157](#).
 'Eurip. Med. Elmsley,' notice of, xix. [267](#). xxi. [338](#). xxii. 402.
 Euripidei Phæthontis fragmenta, notæ in, xxii. [156](#). xxvi. [366](#).
 Eurip. Philoctetes, on a fragment of, i. [345](#).
 Eurip. Phœnissæ, notes on, v. 861. x. [99](#). xxiii. [20](#).
 Eurip. Phœnissæ, Burges, critical notice of, i. [129](#).
 Eurip. Phœnissæ, Burges, notes on, i. [263](#). [314](#).
 Eurip. Phœnissæ, Schutz, notice of, xiii. [177](#).
 Eurip. Supplices, Herm., notice of, viii. 417. ix. [49](#).
 Eutropius, collation of a manuscript of, v. [349](#).
 Facetiæ Classicæ, v. [285](#). [297](#).
 'Græca Grammatica,' notice of, vii. 216.
 Græca linguæ, dissertatio de pronuntiatione, xxiii. [67](#).
 Græcos auctores, syntagma de ratione emendandi, v. 203. [361](#).
 Græcorum Comicorum fragmenta, xxii. [277](#). xxvi. [346](#).

- Græcorum de Legibus Metricis Poetarum, xxxiii. **310.** xxxiv. **19.**
 Græcorum de verbis ex regula flectendis, **i. 151.**
 Græcorum Lyricorum fragmenta dithyrambica, xxiv. **367.**
 Græcorum Poetarum de legibus metricis, xxiv. **236.** xxxv. **50.**
 'Græcos scriptores quosdam emendationes in,' remarks on, xxxiii. **95.**
 'Grammar of the Greek Tongue,' remarks on, xii. **23.**
 'Grammatical parallel of the ancient and modern Greek languages,' notice of, xxxi. **153.**
 Grecque litterature, xvii. **89.**
 Greek Accents and Metre, iii. 476.
 Greek Accents, on the, **i. 357.** ii. 567. 843.
 Greek Accentuation, theory of, xxxii. **341.** xxxiii. **9.**
 Greek Article, on the, ix. 481.
 Greek Cases, origin of the, ii. 896. xxxvii. **97.**
 Greek Dialects, xvii. **84.**
 Greek Drama, general observations on, xxxiii. **73.**
 Greek Etymology, ii. 862.
 Greek Iambic, Trochaic and Anapaestic Verse, on, xxxi. **83.** **259.**
 Greek Pastoral Poets, essay on the, xvii. **74.** xviii. **30.** **280.** xi. **124.** 200.
 Greek Prepositions, dissertation by Professor Moor on, iii. **23.**
 Greek Prepositions, remarks on Prof. Moor's dissertation on, iii. 470.
 'Greek Prosody and Metre, elements of,' notice of, xxxiii. **223.**
 Greek Sapphic Ode, on the, xviii. 373.
 Greek Syntax, on, xxv. **284.**
 Greek Writers, Eastern languages requisite to illustrate obscure passages in the more early, v. 182.
 'Gymnasium, sive Symbola Critica,' on the, x. **284.** xi. **296.** xii. **167.** xiii. 422. xv. **145.** xxvii. **342.** xxxvii. **264.**
 Heerenii dissertatio de Chori Græcorum Tragici natura, xxx. **28.**
 Heliodorus, remarks on, viii. **347.**
 Hendecasyllabic measures, formation and connection of, xxxiii. **30.**
 Hendecasyllabic measures, xxxiv. **134.**
 Hermann. de particula âv, xxxiv. **165.** xxxv. **33.** 209. xxxvi. **33.** 209.
 Hermogenis progymnasmata, v. **381.** vi. 397. vii. 417. viii. **155.**
 Herodotum emendationes in, xxii. **373.**
 Herodotus amended, ix. 490.
 Herodotus and Thucydides, maps and plans illustrative of, xxxii. **291.**
 Herodotus, notice of Gaisford's, xl. **87.**
 Hesychii et Etymologici quibusdam glossis de, xii. **393.**
 Hesychio Milenio, conjectura de, ix. 585.
 Hesychius vindicated, vi. 190.
 Hexameter Verse, two last feet of, xxxii. 224.
 Historiam antiquiorum temporum, observationes criticae in, xxiv. **295.**
 Homer, critical remarks on, xxxiv. **56.**
 Homer illustrated, iii. **375.** iv. 457.
 'Homer, illustrations of,' critical review of, iv. 517. v. **155.** vi. **262.**
 Homer, illustrations of, v. 214. 429.
 Homer, metrical companion to, xxxix. **337.** xl. **71.** **288.**
 Homer, observations on some lines of, xvii. **265.**
 Homer, on the Hiatus in the poems of, xxxv. **1.** 235.
 Homeri Odysseæ, collatio cod. MS., xxxii. **178.** xxxvi. **251.**
 'Homeric Digamma,' translation of Dr. Thiersch's, xxxvi. **306.** xxxvii. **118.**
 'Homeric Carmina,' notice of, xxxiii. **345.** xxiv. **329.** xxvii. **374.**
 Homer, on the Margites of, xii. **161.**
 Homer, on the versification of, ix. **361.**
 Homericos hymnos, animadversiones in, viii. **4.**
 'Homer's Hymn to Mercury, translation of,' notice of, xxxi. **159.**
 Homer's Iliad, critical remarks on, xxxi. **392.** xxxii. **292.** xxxiii. **142.**

- Homer's Iliad, on the examination of the primary argument of, xxvi. 168.
Homer's Iliad, remarks on the introductory lines of the, iii. 318.
Homer's Odyssey, collation of the Harleian MSS. of, ix. 191. 492. xi. 95. 201.
xii. 7. xiii. 107. xiv. 80. 333. xv. 14. 292. xvi. 119. 309. xvii. 97. 292.
Homer's Odyssey, observations on the 24th book of, xiii. 122.
Homerum, prolegomena in, vii. 321. viii. 33. 289.
Horace, annotations of, vi. 145.
Horace explained by Thucydides, ix. 281.
Horace, metrical arrangement of, vii. 455.
Horace, observations on an Ode of, xxi. 248.
Horace, Ode xxix. Book 3. observations on, xvi. 383.
Horace, on the Latin Alcaic and Sapphic metres of, xxxi. 144.
Horace, remarks on, vii. 83.
Horace's Satires, explanation of a passage in, ii. 749.
Horace's Scansion and structure of the Alcaic stanza of, xi. 351.
'Horace, the lyrics of,' notice of, xxv. 336.
Horace, Variorum edition, notice of, v. 161. 336. vi. 97. 279.
Horæ Classicæ, iii. 105. 332.
Horatianis de versibus quibusdam, xxix. 71.
Horatii libellus de felici audacia, xiii. 291. xv. 61.
Horatii opera, notæ criticæ in, xxix. 45.
Horatium, conjecturæ in, xxiv. 120.
Horatium, notæ aliquot in, xviii. 126.
Ictus Metricus in Virgilian Hexameters, on the power of the, xxxix. 11.
Idioms of the Greek language, observations on some, xiii. 355.
Illustrations of Æschylus and Cicero, xi. 332.
Inceptive power of S. x. 122.
'Institutes of Latin Grammar,' notice of, xxvii. 332.
Justin emendated, iv. 81.
Justin Martyr, on a controverted passage in, xxvii. 261.
Juvenal, desultory remarks on, xv. 18.
Juvenal illustrated, ii. 702.
Juvenal, observation on a passage in, vi. 125.
Juvenal, proposed emendation of, v. 415.
Juvenal vindicated, x. 107.
'Juvenalis et Persii satiræ,' notice of, xxvi. 374.
'Juvenalis satiras, animadversiones in,' notice of, viii. 236.
'Klotzii opuscula,' notice of, x. 309.
Latin Alcaic and Sapphic Metres, xxxii. 143.
Latin authors, observations on some, xxvii. 197.
Latin Historians before Livy, on the, xxiii. 139.
Latin Metre, remarks on, xii. 10.
Latin Metres, ii. 515.
Latin poetical expressions to render *to run*, xii. 84.
Latin Scholiasts, ii. 452.
Latin Supines, ii. 434. 848.
'Leonidæ utriusque carmina,' notice of, xii. 239.
Lexicographorum veterum glossis de quibusdam, xiv. 291.
Literæ quædam ineditæ, xxx. 149. 376. xxxi. 147. 243.
Liviana de Patavinitate, xxii. 385.
Livy, Book 3. chap. v. remarks on, xxiv. 29. 348. xxvi. 352.
Livy, emendation of a passage in, xxiii. 278.
Livy, on a passage of, xv. 115.
Longinum, animadversiones in, iii. 64.
Longinus, critical remarks on, ii. 818. iii. 340. v. 40. 395.
Longinus, notes on, xxiii. 317.
Longinus, remarks on, viii. 79.
Longus, fragment of, viii. 403.

- Luciani loci quidam emendati atque explanati, vi. [125](#). ix. [158](#). xi. [199](#). xiii. [71](#). xiv. [77](#). xv. [151](#). xvi. [232](#). xvii. [326](#). xviii. [48](#). [298](#). xix. [24](#).
 Lucretius, corrections in the text of Wakefield's, xxi. [102](#).
 Lycophron, essay on the *Alexandra* of, v. [113](#).
 Lycophron, obscure word in, xviii. [362](#).
 Lycophron, the tragic poet; was he the author of *Cassandra*? xxxvi. [28](#).
 Macrobe, sur la vie et les ouvrages de, xx. [105](#). xxi. [61](#). xxii. [51](#).
 Magic of the ancient Greeks and Romans, xxxv. [185](#).
 'Manual of Classical Bibliography,' notice of, xxxiii. [20](#).
 Martial, illustration of, ii. 797.
 Meaning of *τραγῶς*, &c., xxiii. [31](#).
 Metrical canons of Porson, on the, xxiii. [166](#).
 Metrical lines in prose classics, xv. 181.
 Miscella critica in aliquot loca scriptorum Græcorum, xviii. [344](#).
 Miscellanea classica, xv. [296](#). xvi. [351](#). xvii. [33](#). [348](#). xviii. 232. xix. [325](#).
 xx. [7](#). [344](#). xxi. [22](#). [276](#). xxii. [171](#). xxiii. [41](#). [296](#). xxiv. [11](#). [377](#). xxxv. [329](#).
 Momi miscellanea subseciva, ix. 525. x. [51](#). [176](#). xii. [261](#). xiii. [80](#).
 Moods, essay on, xix. [336](#). xx. [63](#).
 Mots omis par H. Etienne, xii. 215. 463. xiii. [161](#). 406. xiv. [280](#). xvi. [31](#).
 'Munusculum Juventuti,' notice of, xxv. [161](#).
 'Musæ Cantabrigienses,' on the preface to the, iv. [78](#).
 Nazianzeni Gregorii epigrammata, viii. [31](#).
 Negative particle, *μη*, on the, xxvi. [390](#).
 'Nestoris Novariensis Vocabula,' inquiry relative to, ix. [261](#).
 'Nubere,' meaning, use, and etymology of, vii. [119](#).
 'Nominibus Græcorum, de,' notice of, viii. [385](#).
 Notarum Romanarum ac literarum interpretatio, vii. [248](#). viii. [350](#).
 Nugæ, xxiv. [382](#). xxv. [9](#). [349](#). xxvi. [78](#). [363](#). xxvii. [18](#). xxviii. [122](#). xxix. [126](#).
[258](#). xxx. [18](#). xxxi. 186. xxxii. [284](#). [112](#). xxxiv. [45](#). 213. xxxv. [106](#). [314](#).
 xxxvi. [10](#). [173](#). xxxvii. [63](#). [245](#). xxxviii. [107](#). xxxix. [306](#). xl. [157](#).
 Nugæ Criticæ, xxv. [357](#).
 Nugæ Grammaticæ, ii. 773. iii. [1](#).
 'Observationes criticæ in Tragicos, &c.' notice of, x. [11](#).
 'Observationes in auctores veteres,' notice of, xi. [10](#).
 Observations sur MEXPI, xxviii. 185.
 'Odes of Anacreon of Teos translated,' notice of, xxix. 229.
 Origin of the term *Middle* as applied to the Greek verb, xviii. [157](#).
 Originality of Kuster's discovery of the true force of the *middle* verb, xv. [304](#).
 'Origination of the Greek Cases,' notice of Sandford's, xxxvii. [90](#).
 Orpheus, Mystical Hymns of, introduction to Taylor's translation of the, xxix. [322](#). xxx. [81](#).
 Orphic Remains, xvii. [158](#).
 Ovid, criticisms on, xxvi. [147](#).
 Ovid, remarks on a passage in the *Nux* of, ii. 740.
 'Ovide, Art de Plaire,' notice of, xxix. [53](#).
 Ovidian distich, hint to form the, xxii. [121](#).
 Ovidii fragmentum antiquum Heroidum, i. [127](#).
 Ovidium, Bentleii emendationes in, xix. [168](#). [258](#).
 Palibothra, and the Golden Fleece, xxiii. [100](#).
 'Palimpsestus,' on the word, xii. 204.
 Particle *av*, on the, xvii. [65](#).
 Particulis *ἄρας* et *ἄρας μή*, de, xxviii. [132](#).
 Patrician and Plebeian, on the ancient Roman distinction of, xxxvi. 192.
 Pausanias de M. Clavier, analyse du premier volume du, xiii. [316](#).
 Persii et Catonis manuscriptorum collatio, iv. [333](#).
 Persii Satiræ, xviii. [62](#).
 Persius, notice of Passow's, ix. 501.

- Persius, observations on, viii. [174](#).
 Persius, observations on Drummond's, iii. [363](#).
 Petrarch, on the Africa of, xxviii. [23](#). [262](#).
 'Pherecydis et Acusilai fragmenta,' notice of, viii. [126](#).
 Philippi epistolæ, xxxi. [1](#).
 Philemon, critical remarks on Dr. Osann's edition of, xiv. [343](#). xxvi. [67](#).
 'Philemonis Lexicon,' notice of, vii. [37](#).
 'Philologue, Le,' notice of, xviii. [135](#).
 'Phædri fabulæ, novæ et veteres,' notice of, xiii. [367](#).
 Phædrus, on the Iambic metre of, xvi. [74](#).
 Phœnix, on the, xiv. [319](#).
 'Photii Biblicola,' notice of, xxxiii. [351](#).
 Photii Lexicon, notæ in, xxviii. [38](#).
 Photius, correction of a passage of, xvi. [388](#).
 Photius, notice of Porson's, xxvii. [355](#).
 Phrynichum Lobeckianum, observations in, xxix. [8](#).
 Pindar, preface to the Aldine, v. [171](#).
 Plato, Cousin's edition of Proclus on the Parmenides of, xxxi. [16](#). [271](#).
 Plato, emendation of the text of, xxx. [304](#).
 Plato, observations on the Phædo of, xxxi. 209.
 Plato, observations on the Scholia of Hermias on the Phædrus of, xxviii. [79](#).
[268](#). xxix. [169](#). [273](#).
 Plato, Creuzer's edition of the commentary of Olympiodorus on the First Alcibiades of, xxvii. [39](#).
 Plato, on the Excerpta from the Scholia of Proclus on the Cratylus of, xxx. [3](#).
[247](#).
 'Plato, Variorum Edition of,' notice of, xxxix. [161](#).
 Platonic use of *κωδικοποιεῖν*, viii. [275](#).
 Platonis et Horatii, symbolæ criticæ in quædam loca, xxvi. [239](#).
 Platonis Menexenum, notulæ quædam in, xii. 415.
 Plato's Meno, on a geometrical query in, xvii. [171](#).
 Plauti Comædiæ, Bothe, notice of, xxxiv. [74](#).
 Plutarch, on his character as an historian, xvi. [278](#). xvii. [102](#).
 Plutarchum, Archilochi fragm. ap. xii. [325](#).
 'Poëtæ Minores Græci,' notice of, xii. 410. xiii. [169](#).
 Poetarum Minorum, de Fragmentis, xiii. [381](#). xiv. [285](#). xv. 216. xvi. 217.
 xvii. [323](#).
 Poetical metres of the ancients, iii. [79](#).
 Porsonian Canon examined, xxii. [176](#).
 Porson's Canons xxxi. [136](#).
 Porson's derivation of *ἐγὼ* refuted, xxx. [255](#).
 Porson's Iambics, iii. 232. [203](#).
 Porson's Metrical Canons, xxxii. 308.
 'Præpositiones, essai sur les,' xxvii. [333](#).
 'Procli, Marini Vita,' notice of, xi. [334](#).
 'Procli opera,' notice of Cousin's, xxii. [168](#).
 'Procli scholiis in Cratylum Platonis, excerpta ex,' notice of xxv. 229.
 Proclus, on the commentaries of, xxv. [134](#). [300](#).
 'Proclus on the Parmenides of Plato,' notice of Cousin's edition of the first two books of, xiv. [336](#).
 Prolusio Mercurialis, xvi. 224.
 Pronunciation of Greek, xxxiv. [155](#).
 Pronunciation of Latin words, v. [91](#).
 Propertius, on passages in, xiii. 415. xiv. 216.
 Prosæ et poeticæ orationis, de differentia disputatio, xxxvii. [79](#). 187.
 xxxviii. [33](#).
 Prosodial power of the letter *β*, iv. 515.
 Prosody of Greek Verse, xii. 208.
 Ptolemy, notice of Bertius's, xxxvi. [1](#).

- Quantity of a final short vowel before a word beginning with *s* followed by a consonant, *i.* [71](#). [283](#).
- Quantity of 'academia,' xi. [221](#).
- Quantity of *ovv* in comic verse, viii. [20](#).
- Quisquiliæ; or Miscellaneous thoughts on Classical and other subjects, xxxii. [15](#).
- Recherches grammaticales sur les prépositions εἰς et ἐν, xxviii. [332](#).
- Recondite meaning of 'Ruere,' &c. viii. [128](#).
- Roman tragedy, some remarks on the value of, xxxi. [70](#). xxxii. 56. [247](#). xxxiii. [86](#). [205](#).
- Ruhnkeniana opuscula, ii. 618.
- Ruhnkenii celebri quodam reperto literario, de, xxii. [19](#).
- Sallust, note on, vi. [393](#).
- Sallustii et Eutropii, codicis manuscripti notitia, x. [144](#).
- Sallustianarum lectionum excerptarum symbola, xxxiv. [126](#).
- Sappho, Alcæus, &c., remarks on fragments of, xxxiii. [306](#).
- Sapphic and Alcaic Metres, on the, xiv. [361](#). xv. [105](#). 221. xvi. [49](#).
- Sappho emendata, xv. [157](#).
- Sappho, fragments of, *i.* [139](#).
- Schleusner's 'Opuscula Critica,' notice of, viii. 185.
- Scriptores quosdam veteres, annotationes et emendationes in, xxxiv. [219](#).
- Senatus-consultum in honor of Germanicus, fragments of a, xxxvii. 202.
- Senecæ Hippolytum, animadversiones Justii Lipsii in, v. [57](#).
- Senecæ opera, Bentleyi emendationes ad, xxxvii. [11](#).
- 'Senecæ tragædiæ,' notice of Bothe's edition of, xxv. [81](#).
- Senecam, Bencii præfatio in, vi. [139](#).
- Senecam Tragicum, Variæ Lectiones in, xxx. [174](#).
- Sextus Pythagoricus, discovery relative to some sentences of, xxi. [266](#).
- Short syllables, viii. [21](#).
- Silius Italicus, Bentley's unedited emendations of, iii. [381](#).
- Simonides de Céos, sur, xix. [116](#).
- Simonidis fragmenta duo emendata, xxii. [338](#).
- Singular use of the word ἀγγελος.
- Sophocles, annotations on the Philoctetes of, *i.* [331](#).
- Sophocles, Bentley's emendations of, xiii. [244](#).
- Sophocles corrected and explained, ix. 465.
- Sophocles et Theocritus emendati, xxvii. [339](#).
- Sophocles, notes on the Antigone of, xxxii. [85](#). [257](#). xxxiii. [33](#).
- Sophocles, notes on the Œdipus Rex of, xxxiv. [266](#). xxxv. [85](#). 229. xxxvi. [49](#).
- Sophoclis Œdipus, criticism on, vi. 395.
- Sophoclis Antigonom, annotationes in, xvii. [52](#).
- Sophoclis Œdip. Colon. emendationes in, xxix. [286](#).
- 'Sophoclis Œdipus Coloneus,' notice of Elmsley's, xxviii. [356](#).
- 'Sophoclis omnia quæ extant,' notice of Brunck's, xx. 198.
- Sophoclis vulg. quædam lectt. defenduntur et explicantur, xxix. [96](#).
- Strabo, criticism on Falconer's, vi. [45](#). vii. [152](#).
- Strabo, remarks on, ix. [113](#).
- Strabo, two letters on the Oxford, vii. 445.
- Strabo, unpublished notes on, xxxi. [131](#). [391](#).
- Suetonius collatus cum MSto., ix. [143](#). [386](#).
- Suidas, observations on, vii. 456.
- Sylva or Silva? xxxiii. [30](#). [309](#).
- Syntax of ἸΣΘΙ, Scito, v. 185. [377](#).
- Tacitum, conjectura in, ix. [162](#).
- Tacitus, critical remarks on detached passages of, ii. 473. iii. [159](#). v. [358](#).
- Tacitus, fontes quos, in tradendis rebus ante se gestis videatur sequutus, viii. [244](#).
- 'Tacitus, Germany and Agricola of,' notice of, xxix. [84](#).
- Tacitus illustrated, ii. 581. ix. [101](#).
- Tacitus, remarks on some passages in, iii. [133](#). iv. [48](#). xxxiii. 187.

- 'Tentamen de Metris,' critical notice of Dr. Burney's, ii. 643.
 Tentamen de Poetis Romanis Elegiacis, ix. **340**.
 Terence, imitations of Menander by, xix. **57**.
 Theocriti quædam vulg. lectt. defenduntur et explicantur, xxix. **55**.
 Theocritus, on a passage of, xviii. **351**.
 'Theophrastus, characters of,' notice of, xxix. 214.
 Theophylact, on the Asonas of, vii. **319**. viii. **90**.
 Thucydide (Le) de Duker, &c., notice of, xxvii. **257**.
 Thucydidem, notulæ in, xxxv. 233.
 Thucydides emendatus, xxii. **376**.
 Thucydides misquoted in Mitchell's Aristophanes, xxiii. **147**.
 'Thucydides de Peloponnesiaco,' notice of, xxvi. **318**.
 'Tiberius Rhetor de Figuris,' notice of, xii. 198.
 'Tibullus et Lygdamis,' notice of, xi. **369**.
 Timocreon, translation from, xv. **313**.
 'Tragica Græco-Latina, nova Chrestomathia,' notice of, x. **23**.
 Tragicorum Græcorum carmina monostrophica, commentarius in, vii. **167**. **369**.
 viii. **141**.
 Verborum deponentium et mediorum, de origine ac vi, xxii. **341**. xxiii. **103**.
 'Viger's Greek Idioms, abridged and translated,' notice of, xxxviii. **321**.
 Vindication of J. A. Ernesti, xi. **124**. 222.
 Vindicæ Antiquæ, xvi. 6. **288**. xvii. **114**. **330**. xviii. **67**.
 Virgil, conjectural criticisms on various passages in, vi. **385**. vii. **82**. x. **291**.
 Virgil's Æneis, notice of a translation of, xxi. **286**.
 'Virgil's Fourth Eclogue, Illustration of,' notice of, v. **55**.
 Virgil's Georgics, First Book, on a passage in, xx. **339**.
 Virgil's Georgics, on two passages in, xxiv. 425. xxvi. 232.
 Virgil's Georgics, remarks on some passages in, xxxvi. **109**.
 Virgil vindicated, viii. **106**.
 'Xénophon,' annonce de, xv. **175**.
 Xenophon, on the Hellenica of, xxxv. **295**.
 'Xenophontis Economicus, Kusteri,' notice of, vii. 403.
 Xenophontis Memorabilia, animadversiones Ruhnkenii in, iii. 444.
 Xenophontis Memorabilia, Valcknærii annotationes in, iv. **129**.
 Classical Telegraph, v. **105**.
 Coincidence between the Belts of the Planet Jupiter and the fabulous bonds of
 Jupiter the Demiurgus, xi. **324**.
 'Collectanea Græca Majora,' notice of, xxv. **358**. xviii. **1**.
 'Collectanea Græca Minora,' notice of, xxviii. **242**.
 'Collectanea Græca Minora,' on the notes to the, xxvi. **27**.
 Concio ad Clerum, x. **43**.
 Conformity of the Greek, Latin, and Sanscrit, ix. 219. 529.
 Corfu, γραφικὴ ἐραπία of, xxv. **127**.
 Correspondence, xv. **174**.
 Correspondents, notices to, i. **174**. 394. ii. 679. iii. **245**. 489. iv. **260**. 525. v.
 235. 436. vi. *217. 443. vii. 237. 464. viii. 224. 494. ix. 228. 411. x. *191.
 429. xi. 197. **380**. xii. 235. 485. xiii. 219. 467. xiv. 224. 395. xv. 188. **386**.
 xvi. 203. 404. xvii. 220. 464. xviii. 208. 409. xix. 200. **376**. xx. 224. xxi.
 187. **378**. xxii. **260**. 484. xxiii. 187. 426. xxiv. 196. 446. xxv. 198. **386**.
 xxvi. 204. 409. xxvii. 195. **385**. xxviii. 191. **382**. xxix. 222. 409. xxx. 200.
 429. xxxi. 216. 441. xxxii. 192. **388**. xxxiii. 199. **359**. xxxiv. **164**. **326**. xxxv.
344. xxxvi. **159**. **326**. xxxvii. **173**. **325**. xxxviii. **161**. **342**. xxxix. 185. **361**.
 Couleii Plantarum Libri, xxxi. **331**.
 Course of studies pursued at Oxford, vi. **305**.
 'Course of the Niger,' critical observations on the, xxii. **354**.
 Creation, on the, v. **371**.
 Crux Ansata, on the Tau or the, xx. **178**.
 Curæ posteriores, x. 417. xi. **367**. xiv. **357**. xv. **361**.

Cyrillus Lucaris, on the Confession of Faith of, xxxiv. **1. 308.**
 Cyrillus Lucaris, Patriarch of Constantinople, some incidents in the life of, xxxvi. **178.** xxxvii. **225.**

'DEATH of Demosthenes,' notice of, xxx. **412.**
 'Découvertes Philologiques,' notice of, xxiii. **211.**
 Defence of Public Schools, viii. **187.**
 Degrees in the Universities, a dissertation on, ii. **824.**
 Deities of Samothrace, on the, xiv. **59.**
 Dempster, sketch of the character of Thomas, xxiii. **119.**
 Derivations of English words and phrases from the Spanish and Italian, x. **118.**
 'Description de la Grèce de Pausanias,' notice of, x. **355.**
Διαλογος Στεφανου του Μελανος Βιβλιοπωλης και Φιλομαθης, v. **283.**
 Dionysiaca, notice of Nonnius's, vii. **354.**
 Drama, origin of the, xxi. **230.**
 Druids, on the origin of, vii. **173.** viii. **225.** xi. **1.**
 Drummond's 'Herculanensia,' critical notice of, ii. **524.**
 Druses' religion, on the founders of the, vii. ***213.**
 Duport's Greek Prayer Book, xvii. **410.** xviii. **101.**

EASTERN Antiquities, xx. **352.**

Eastern Bibliography, anecdotes of, xxxvi. **90.**

Eastern mode of expressing sentiment by action, iii. **141.**

Ecclesiastical Researches, iv. **35.**

'Edinensi Schola, Ex Tentaminibus Puerorum in,' notice of, vi. **412.**

Egyptian Antiquities, vii. **316.** xl. **131.**

Egyptian, Babylonian, and Persepolitan writing, xxvii. **329.**

Egyptian embalmers, xviii. **364.**

Egyptian etymology, ix. **153.**

Egyptian idols, on, ix. **559.**

Egyptian mythology, analysis of, xxvi. **89.**

Egyptian Tomb, Belzoni's, xxxii. **370.**

Egyptians and Chaldeans, on the science of the, xvi. **145. 262.** xvii. **19.** xviii. **1. 298.** xix. **296.** xx. **42.** xxi. **35.**

'Elements of English Grammar,' notice of, vii. **318.**

Elephant and Sphinx, Schlegel's History of the, xxx. **209.** xxxi. **42.**

Elgin Marbles, xiv. **98.**

Elgin Marbles, Professor Reuvens on the, xxviii. **175. 273.**

Embalming among the Egyptians, xxvii. **316.**

Embassies to China, xxx. **1.**

Emerald, on the, iv. **162.**

Emeralds, where found, i. **65. 325.**

English and Swedish languages, similarity between the, xi. **15.**

'English Grammar,' notice of Grant's, x. **174.**

English Liturgy, on the, xix. **178.**

'Enthusiasm of Methodists and Papists considered,' notice of, xxii. **32.**

Epic Poetry of the Romans, on the, xxxix. **341.** xl. **14.**

'Epigrammata,' notice of, xxxii. **352.**

Epitaphs, on, xiii. **351.**

Epithets in poetical composition, ix. **33.**

'Essay on a Punic Inscription,' notice of Drummond's, iii. **198.**

'Essay on Ancient Coins, Medals, &c.' notice of, xxviii. **25.**

Etymological disquisitions, ix. **121.** xi. **6.**

Etymology, iv. **437.**

Euripides, translation from, xi. **227.**

'Euripides, the Hecuba and Medea of,' notice of, xl. **343.**

European words derived from the Persian, xi. **343.**

Examination for classical medals at Cambridge, xvii. **209.**

Examination for the Cambridge Classical Triposes, xxix. **196.**

Excursion from Rome to Horace's Sabine Farm, account of an, xxx. 216.
 'Excursion to the Mountains of Piedmont,' observations on the, xxxiii. 130. 238.
 Extract of a letter to M. de Hammer, vii. 162.

FABLES, and the Eastern sciences, xxx. 345.

Fables of Bidpai, xxviii. 10.

'Family Classical Library,' notice of, xl. 351.

'Flavii Merobaudis Carminum Orationisque Reliquiæ,' notice of, xxxiii. 283.

Foreign Works, notices of, xxxviii. 117. 324. xxxix. 106. 349.

Forgeries, account of literary, xvi. 123.

Formation du Langage, i. 204.

'Fragmenta Basmurico-Coptica,' notice of, xiii. 61.

French literature, x. 377.

GEOGRAPHICAL extract from Ben Haukal, unpublished, xxviii. 260.

Geography of Susiana, observations on the, ix. 449.

Geometrical Problem, x. 401.

German and English dialects, affinity of, x. 318.

Gesner, Letters of Conrad, xxxiii. 1.

'Gibbon's miscellaneous works,' notice of, xi. 356.

'Goerres' Shâhnâmeh,' notice of, xxxi. 284.

Göttingen, account of the library at the University of, xxii. 213.

Göttingen lectures, ix. 27.

'Grammar,' observations on that article in Dr. Rees' Cyclopædia, iii. 408.

'Grammar of the Persian language,' notice of the, xxxii. 19.

Grammar, on, xxxvi. 19.

'Gray's Works,' notice of, xi. 183.

Grèce, Nouvelles littéraires de la, x. 427.

Greece, civilization of Modern, xxi. 189.

Greek and Latin Languages, on the importance of acquiring the, xxxi. 218.

'Greek Classics, School and College,' notice of, xl. 343.

Greek Epigram, style of the ancient, xv. 212.

'Greek Exercises,' notice of, xxxiv. 309.

Greek Fathers, remarks on the, ix. 57.

'Greek Gradus,' notice of the, xxxvi. 303.

Greek Indexes, on the composition of, xx. 247.

Greek Letter of Bennet Langton, xv. 375.

Greek Lexicography, contributions to, xxxiii. 201.

Greek Literature, viii. 124.

Greek Ritual xxiv. 28.

Greek Sapphic Ode, on the composition of, vii. 163.

Greek Testament, on its use in public schools, vii. 139.

Greek Translation, ix. 473.

Greek war song, v. 404.

Greeks, on the mythology of the, xxiii. 33.

Greeks, on the theology of the, xxii. 89. 301.

Griesbach, memoirs of, x. 295.

Grotius to Du Maurier on a course of reading, ii. 765.

Grotius to James de Thou on his controversial writings, ii. 770.

Gwawd llydd y Mawr, xiii. 420.

Hades, observations on, xxxi. 55. 223.

Hades of Homer, on the situation of the, xxxix. 80.

'Hakluyt's Voyages and Travels,' on some passages of, xxv. 89.

Hales's Chronology, viii. 355.

Heathen Mythology, origin of the, xxi. 148.

'Hebrew Grammar, Elements of,' notice of, x. 356.

Hebrew Grammar, Professor Lee's, xl. 1. 307.

Hebrew Grammars, ix. 381.

- Hebrew Language, analysis of the Roots and Derivatives of the, xxiv. 200. xxxv. 174.
- Hebrew Language, on the vowel points of the, xxxiii. 145.
- Hebrew Language recommended, the study of the, xxxv. 289.
- 'Hebrew, Latin, and English Dictionary,' notice of, xii. 381.
- Hebrew, motives to the study of, i. 184.
- Hebrew Roots, on the study of the, xxxvii. 134.
- Heerenii dissertatio, xxx. 262.
- Helen, antique representations of, xxxvii. 204.
- Henna, account of the antiquities of, v. 24.
- 'Herculanensia,' remarks on the notice of, iii. 112.
- Herculanensian Papyra, xvii. 203.
- Herculaneum, account of, vii. 43.
- Heyne, life of, xix. 130. xx. 17.
- Hibernicum Florilegium, xxiv. 365.
- Hieroglyphic, remarks on a, xxi. 198.
- Hieroglyphical Language, ii. 549.
- 'Hieroglyphical Literature, Discoveries in,' notice of, xxi. 296.
- 'Hieroglyphicorum Origo et Natura,' notice of, xvi. 313.
- 'Hindu Pantheon,' notice of Moor's, vii. 307.
- 'Histoire Chronologique de l'Art du Dessin,' notice of, xvii. 182.
- 'Histoire de la Musique, &c.,' notice of, xxix. 60.
- History, an Inquiry into the Truth of, xxxviii. 232. xxxix. 20. 317.
- 'History of the Reformation under Henry VIII.,' notice of, xxxiii. 349.
- Homer and Shakspeare, xxvi. 97.
- 'Horæ Pelasgiæ,' notice of, xii. 383. xiv. 56.
- Horsemanship, on ancient, xxxiv. 206.
- Howling of dogs, v. 73.
- Human character, inquiry into the causes of the diversity of the, vi. 83. 245. vii. 1. ix. 65. x. 237. xii. 41. 263. xiii. 305.
- 'Icnographie ancienne, ou Recueil de Portraits authentiques,' notice of, vii. 209.
- IDENTITY of New Ilium and the Troy of Homer, xxvii. 1.
- Idolatry, origin, progress, prevalence and decline of, xxi. 320. xxii. 1. 316. xxiii. 330. xxiv. 1. 229. xxv. 51. 268.
- 'Idyllia Heroica Decem,' notice of, xxvi. 105. 217. xxvii. 322.
- Iliad, specimens of a modern Greek translation of the, xxviii. 113.
- Illuminated Manuscripts, xxxvi. 278.
- Illustration of St. Gregory's epitaph on St. Basil, ix. 130.
- 'Illustrations of Hogarth,' notice of, xxv. 354.
- Imitations of Horace, iv. 97.
- Immortality of the Soul, xxi. 201. xxii. 40.
- Improvisation poétique chez les Anciens, De l', xvi. 357.
- Improvisation poétique, De l', xv. 249. xvi. 96.
- Inscription première du Voyage à l'Oasis de Thebes, xxii. 358.
- Inscription deuxième du Voyage à l'Oasis de Thebes, xxxiii. 63.
- INSCRIPTIONS, miscellaneous,
- Arabic inscription, answer to observations on the translation of an, xxxiii. 371.
- Arabic inscription discovered in the Pyramid of Cephrenes, on the, xxii. 448.
- 'Corpus Inscriptionum Græcarum,' notice of, xxxvii. 140. xxxix. 123. 214.
- Delian Inscription, i. 94.
- Elean Inscriptions, xi. 348. xiii. 113. xxiv. 401.
- Epitaphium in Athenienses, xiv. 185.
- Greek inscription in a Turkish cemetery, iv. 87.
- Greek inscription on an ancient helmet of brass, on a, xxix. 133.
- Greek inscription on the Rosetta stone, remarks on, x. 66.
- Greek inscriptions xxv. 192. xxvi. 393. xxx. 124.
- Greek inscriptions in the Oasis, xxiii. 156. 366.

- Inscriptio Eliaca explicata, xxii. [352](#).
 Inscriptio Græca in Insula Chio reperta, i. [117](#).
 Inscription among the ruins of Cyretiae, xiv. [339](#).
 Inscription at Alexandria, remarks on an, xv. [161](#).
 Inscription at Axom, i. [83](#).
 Inscription at Beroot, viii. [185](#).
 Inscription at Damietta, i. [93](#).
 Inscription at Fenica, v. [395](#).
 Inscription at Sens, i. [161](#).
 Inscription discovered at Cyrene, xxxii. [165](#).
 Inscription found at Ancient Saguntum, v. [270](#).
 Inscription found at Eleusis, ii. [736](#).
 Inscription found at Lyons, vii. [42](#).
 Inscription Grecque en Vers, explication d'une, xxii. [289](#).
 Inscription near the Stadium at Ephesus, iv. [456](#).
 Inscription on a helmet and cauldron found in the Alpheus, near Olympia, i. [328](#).
 Inscription on a monumental urn, iv. [489](#).
 Inscription on a sarcophagus at Fenica, ii. [557](#).
 Inscription on a stone found at Alexandria, iv. [498](#).
 Inscription on an Ionic Temple, ii. [521](#).
 Inscription on an Ionic Temple in Blenheim Gardens, remarks on, ii. [897](#).
 Inscription on Sir John Moore's monument ix. [179](#).
 Inscription on the Tomb of Arrian, xvi. [394](#).
 Inscription over a gate of the Fortress of Amboor in the East Indies, iii. [111](#).
 Inscription to the memory of Dr. Jowett, ix. [258](#).
 Inscriptionem Actiacam, commentatio ad, xvii. [366](#).
 Inscriptionem Eliacam, animadversiones ad, xx. [285](#).
 Inscriptiones Græcæ Vetustissimæ, xxxiii. [322](#).
 Inscriptions at Alexandria Troas, and at Parchia iv. [406](#).
 Inscriptions at Barcelona, x. [331](#).
 Inscriptions at Parchia, in the island of Paros, v. [144](#).
 Inscriptions at Skripu, xiii. [331](#).
 Inscriptions found at Ancient Saguntum, on the, ii. [657](#). [907](#). iii. [63](#). iv. [263](#).
 vi. [153](#). vii. *[226](#). viii. [31](#).
 Inscriptions on bricks found on the supposed site of Babel, v. [126](#).
 Inscriptions on the Greek Theatre at Syracuse, vi. [391](#).
 Inscriptions remarquables, lettres sur des, xiii. [162](#).
 'Inscriptionum Antiquarum Sylloge,' notice of, vii. [425](#).
 Latin Epitaph found in a church in Jersey, iii. [284](#).
 Latin Inscription at Jersey, i. [82](#).
 Latin Inscriptions, vi. [203](#). vii. [141](#). viii. [139](#). ix. [132](#).
 Orchomenian inscription, xvi. [392](#).
 Phœnician inscription found in the island of Malta, on a, v. [47](#). [399](#). vii. [191](#).
 Prolusio Epigraphica de Inscriptione Græca, xxvi. [358](#).
 Pyramidical Inscription answer to observations on the, xxiv. [21](#).
 Rhodian Inscription, xxxv. [123](#).
 Rose's 'Ancient Greek Inscriptions,' notice of, xxxiv. [145](#). [316](#). xxxvii. [75](#).
 Tarragona, Roman Inscription at, xvi. [387](#).
 Tyrian Inscription found at Malta, vi. [191](#). vii. [147](#). [276](#).
 'Inquiry concerning the site of Palibothra,' notice of, xvii. [321](#).
 Invention of printing with moveable types, xxi. [117](#).
 'Institutes of Christian Perfection,' notice of, xxxii. [288](#).
 'Iracæ Persicæ Descriptio,' notice of, xxi. [291](#).
 Itinerary from Tripoli to Barbary, xxix. [4](#).
 Itinerary from Tripoli to Housa, xxix. [75](#).
 Itinerary from Tripoli to Timbuctoo, xxviii. [193](#).
 Itinerary of Achmed ben al Hassen, xxvi. [329](#).
 Itinerary of El Hage Boubeker Anzani, notice of, xxvi. [100](#).
 'Itinerary of the Morea,' notice of, xv. [156](#).

- JALOFF numerals, iv. 521.
 'Jewish, Oriental, and Classical Antiquities,' notice of, xxviii. 288.
 Johason's Epitaph on Mr. Thrale, remarks on, xii. 6.
 Jones's Persian Grammar, xxxv. 121.
 Josephus, an historian, xvii. 199.
 'Journal of a Tour in Asia Minor,' notice of, xxix. 401.
 'Journal of a Tour in the Levant,' notice of, xxvii. 146.
 Journey to Persia, ix. 631.
 Junius, extracts from Barker's Letters on the authorship of, xxxviii. 151. xxxix. 192.
 'LABARUM,' essay on the Standard, iv. 223.
 Langue de l'Égypte, recherches critiques sur la, i. 101.
 Language of Action, vii. 142.
 Language of Egypt, vii. 54.
 Language of flowers, fruits, &c., ix. 208.
 Languages, plan for translating, without study, xxvii. 215.
 Larcher's 'La Vie et les Ecrits,' notice of, x. 130.
 Latin colony, proposal for a, xxv. 281.
 Latin epistle to the late Professor Porson, xxv. 157.
 Latin, Greek and Sanscrit, a parallel between, vi. 375.
 Latin letter, v. 125.
 Latin oration spoken at Cambridge, xii. 240.
 Latin poetry of Professors Barrow and Duport, on the, x. 29.
 Latin words, Etymology and Formation of certain classes of, xl. 165.
 Latinisation of names, i. 247.
 Latinity, English, xxvii. 108.
 Laughter not always the effect of joy, ii. 606.
 Laws of Comedy, ii. 484.
 Learning, ancient and modern, on, xi. 229.
 Letter from Professor Boissonade, xxxi. 192.
 Letter to Simonds D'Ewes, xiv. 55.
 'Letters to a young person in India,' notice of, xixviii. 12.
 'Levant, Journal of a Tour in the,' notice of, xxvi. 82.
 Lexicography, xvii. 411.
 'Lexicon, Greek and English,' notice of, xxviii. 329.
 'Lexicon novum in Novum Testamentum,' notice of, ix. 223.
 'Lexicon of the Fundamental Words of the Greek Language,' notice of, xxxiii. 170. xxxiv. 37.
 Libraries at Leyden, Hanover, Cassel, &c., account of, xxii. 430.
 Library at Vienna, account of, xxiii. 52.
 'Life and Morals of Epicurus,' notice of, xxx. 47.
 'Lindley Murray examined,' and 'The Essential of English Grammar,' critical notice of, i. 254.
 Literary coincidences, xvii. 9. 295. xxxvii. 31.
 Literary Intelligence, i. 170. 383. ii. 660. 929. iii. 241. 486. iv. 251. 522. v. 226. 431. vi. *213. 456. vii. *229. 459. viii. 219. 454. ix. 225. 411. x. 184. 419. xi. 187. 370. xii. 220. 479. xiii. 202. 449. xiv. 219. 387. xv. 182. 376. xvi. 186. 400. xvii. 213. 458. xviii. 204. 395. xix. 197. 366. xx. 211. 396. xxi. 166. 372. xxii. 259. 472. xxiii. 185. 410. xxiv. 191. 433. xxv. 193. 381. xxvi. 199. 408. xxvii. 190. 384. xxviii. 187. 375. xxix. 216. 407. xxx. 187. 416. xxxi. 196. 419. xxxii. 180. 378. xxxiii. 188. 351. xxxiv. 157. 327. xxxv. 153. 333. xxxvi. 146. 314. xxxvii. 160. 319. xxxviii. 157. 335. xxxix. 180. 355. xl. 160. 353.
 Literary labors of Professor Porson, account of, ix. 286.
 Litteræ quædam ineditæ, xxix. 383.
 Longevity of men of letters, xv. 207.
 Lost Works of Aristotle, Xenocrates, and Theophrastus, Extracts from the, xl. 332.

Ludis privatis ac domesticis veterum, de, v. [67](#).

Luther's letters, on, xxxiv. [139](#).

Lycophron's Cassandra, notice of the translation, xiii. [1](#). xiv. [1](#).

MACARONICA epistola, xxv. [259](#).

Magic of the ancient Greeks and Romans, xxxv. [185](#).

Maltby's edition of Morell's, 'Thesaurus Prosodiacus,' notice of, xiv. [85](#). xv. [27](#).

Manners of the heroic ages as collected from the Iliad and Odyssey, xxiii. [207](#).

Manuscripts, classical, biblical, &c., vii. [365](#). viii. [149](#). [450](#). ix. [554](#). x. [302](#). xi.

[87](#). xiv. [103](#). xvi. [214](#). xvii. [183](#). xviii. [92](#). [251](#).

Manuscripts d'Herculaneum, vii. [272](#).

Marathonian Antiquities, ix. [196](#).

Martyni Lagunæ epistola, viii. [128](#).

Mathematicians and Medallists, vi. [413](#).

Mandarin Tongue at Loo-Choo, xl. [327](#).

Medals, Sir William Browne's, xii. [191](#).

'Megha duta, or 'Cloud Messenger,' notice of, xii. [432](#).

Mexican antiquities, on Mr. Bullock's specimens of, xxix. [174](#).

Millengen's 'Unedited Monuments,' notice of, xxviii. [144](#). xxxv. [97](#).

Milton's Latin Poetry, on, ix. [338](#).

Milton's Latinity, error in, noticed, vii. [393](#).

Milton's Lycidas, on the origin of, xxix. [356](#).

Milton's 'Treatise on Christian Doctrine,' notice of, xxxii. [168](#). [265](#).

Minor Tracts by Bishop Pearson, vii. [86](#). [356](#). ix. [197](#). [206](#). xii. [1](#). xiii. [91](#). xvii.

[164](#). [272](#).

'Miscellaneous Observations on Authors, Ancient and Modern,' remarks on, ix. [90](#).

Miscellaneous prize poems, viii. [387](#). ix. [102](#). xii. [273](#). xxiii. [132](#). xxiv. [398](#).
xxix. [156](#).

Mitford's Observations on the History and Doctrine of Christianity,' notice of,
xxix. [317](#).

'Modern and Ancient Geography,' notice of, viii. [329](#).

Modern Greek Proverbs, xvii. [39](#).

Modern Greek, specimens of, v. [401](#).

Modern words derived from the East, x. [317](#).

'Mohammedan History,' notice of, ix. [546](#).

Monument of Comosarya xiii. [129](#).

Morelli epistola xxvii. [165](#).

'Moric's Two Journeys in Persia, &c.' xxxi. [33](#).

Mosaic, derivation of the word, viii. [138](#).

Muhammedan Invocation, xxix. [316](#).

Munich, account of the library at, xxiii. [250](#).

Murrhine Vases, ii. [472](#).

Museum Criticum, on some remarks in the, xxiv. [393](#).

Museum in Greece, and Abbe Fourmont, xxix. [331](#).

'Myatères d'Eleusis, essai sur les,' notice of, xiii. [899](#). xiv. [165](#). xv. [117](#).

Mysteries of Eleusis, on the, xxxix. [332](#). xl. [56](#). [263](#).

Mythology of the Greeks, xxiv. [64](#).

'NARRATIVE of a Journey into Persia,' notice of, xxxii. [81](#).

'Narrative of an Excursion in Piedmont,' notice of, xxx. [152](#).

Necrology.—G. Pretyman, [i](#). [142](#).—Professor Scott, iv. [191](#). v. [221](#).—Dr. Raine,
vi. [220](#).—Dr. Vincent, xiii. [221](#). xiv. [190](#).—Rev. Dr. Parr, xxxi. [408](#). J. H.

Voss, xxxiv. [123](#). Mr. Fowler Hull, xxxviii. [259](#).

Neglected Books, extracts from, xxx. [333](#). xxxiv. [73](#). xxxvii. [229](#). xxxviii. [227](#).

Nightingale, the Herald of Day, is the, xxvii. [92](#). xxviii. [164](#). [343](#). xix. [255](#).
xxx. [180](#). [341](#).

'Noon of Night,' Ben Jonson's, and Virgil illustrated, v. [107](#).

'Notitia librorum manu typisve descriptorum,' notice of, xxvii. [33](#).

- 'Nugæ Hebraicæ,' notice of, xxxiii. [54](#).
 'Numismata Orientalia Illustrata,' notice of, xxxiii. [316](#).
 'Numismatical History of the Chinese,' notice of Hager's, [i](#). [47](#).
 Numismatography, [x](#). [358](#).
- OBSERVATIONS on passages in ancient and modern authors, vii. [125](#).
 'Œdipus Romanus,' notice of, xix. [323](#).
 'Olympia,' notice of, xxx. [176](#).
 Oratio ab Henrico Halford, xxxii. [130](#).
 Oratio ad Virum Nobilissimum, Marchionum de Huntly, &c. xiv. [126](#).
 Oratio de constitutione Tragediarum, ix. [9](#).
 Oratio de linguæ Arabicæ antiquitate, præstantia, et utilitate, iv. [320](#).
 Oratio de publicis Atheniensium moribus, &c. vi. [359](#).
 Oratio de utilitate Tragediarum, xii. [340](#).
 Oratio habita in Theatro Sheldoniano Oxoniæ, [x](#). [183](#).
 Oratio in Œdibus Carthusianis: Laudes Suttoniæ, xxxviii. [303](#).
 Oratio in solemnî inauguratione, &c. xiv. [260](#).
 Oratio in solemnibus Regni semisæcularibus Friderici Augusti, xx. [141](#).
 Oratio Norvicensis, [x](#). [108](#).
 Orations spoken at Oxford, in the seventeenth century, viii. [22](#).
 Oratiuncula Richardi Bentleii, ix. [315](#).
 Oriental criticism, xxvi. [113](#).
 Oriental customs illustrative of the Scriptures, xxii. [257](#). xxiii. [193](#). xxiv. [67](#).
 Oriental literature, [x](#). [293](#). xxxiii. [101](#). xxiv. [181](#). [391](#). xxv. [371](#). xxx. [182](#).
 Oriental literature, notices of foreign works on, xx. [173](#).
 Oriental manuscripts, xxxii. [154](#).
 Oriental manuscripts and antiquities, xxxi. [150](#).
 Oriental manuscripts in the Library at Munich, remarks on, xiv. [341](#).
 Oriental publications, notice of two recent, ii. [414](#).
 Orientalibus scriptoribus, observationes quædam ad N. T. a, xxvii. [155](#). [240](#).
 Origin and progress of language and writing, [i](#). [37](#). ii. [422](#).
 'Origin of Pagan idolatry,' notice of, xvii. [1](#).
 'Origines,' remarks on the, xxxii. [103](#). xxxiii. [293](#).
 Ossian's Temora, critique on, xiv. [269](#). xvi. [344](#).
 Ostracismo Atheniensium, dissertatio literaria de, xix. [345](#). xx. [150](#).
 Oxford Prize Essay, ii. [439](#). [681](#). iii. [219](#). iv. [20](#). [391](#). v. [145](#). vi. [225](#). xviii. [320](#). xix. [90](#). xx. [327](#). xxii. [288](#). xxiv. [93](#). [197](#). xxv. [306](#). xxvi. [137](#). [280](#).
 xxxiii. [221](#). xxxvii. [291](#). xxxviii. [94](#). xl. [135](#).
 Oxford Prize Poems, [i](#). [121](#). ii. [427](#). [437](#). iv. [375](#). v. [160](#). vi. [142](#). [182](#). viii. [153](#). xv. [344](#). xviii. [26](#). [96](#). [100](#). [391](#). xix. [216](#). xxi. [3](#). [295](#). xxii. [65](#). [295](#).
 xxiii. [89](#). [197](#). xxiv. [180](#). xxv. [379](#). xxvi. [132](#). xxvii. [133](#). [331](#). [362](#). xxviii. [34](#).
 xxix. [400](#). xxx. [172](#). xxxi. [181](#). [418](#). xxii. [70](#). xxxv. [145](#). [309](#). xxxvii. [153](#). [281](#). [304](#). [309](#). xxxviii. [133](#). [309](#). xxxix. [159](#). xl. [112](#). [116](#).
- PAGAN Trinities, iii. [125](#). iv. [89](#). [484](#). v. [240](#).
 Palæographia Assyrio-Persica, xi. [98](#).
 'Palibothra, Site of the Ancient,' notice of, xxviii. [151](#).
 Parallel passages from authors ancient and modern, xiii. [165](#). xxi. [137](#). xxviii. [32](#). [209](#). xxix. [146](#). xxx. [288](#).
 'Parr, Life of,' classical extracts from Johnstone's, xxxix. [221](#). xl. [33](#). [241](#).
 Parriana, xxxviii. [125](#).
 Parthenon, manuscripts found in the, xxii. [201](#).
 Pasigraphy, xvi. [22](#).
 'Peintures Antiques de Vases Grecs,' notice of, xxxi. [235](#).
 'Peintures Antiques et Inédites de Vases Grecs,' notice of, xxix. [118](#).
 'Penal Code of China,' remarks on Staunton's, ii. [887](#).
 Perfidy of the Ancients xi. [7](#).
 Persia, on the materials for a history of ancient, xxvii. [312](#).
 Persian ingenuity, xxxiii. [137](#).

- ' Persian language, grammar of the,' notice of, xii. 429.
 ' Persian Manuscripts, extracts from, xxxiv. 281. xxxvii. 254.
 Persian Ode, v. 203.
 Persian poem, extract from, x. 332.
 Persian poetry, specimens of, vi. 41. 299. vii. 131.
 Persian Romances, xxxiv. 136.
 Persian Sonnets, xi. 49. 346.
 Persians, mystical poetry of the, xxi. 1.
 ' Peuples du Caucase, &c. dans le dixième Siècle. Par M. D'Ohsson,' notice of, xl. 168.
 Phæaces, on the origin of the, v. 289.
 Philological Remarks on Greek, Latin, and Celtic words, xxxviii. 267.
 Phœnician and Punic languages, remarks on, xxxii. 123.
 Phœnician Antiquities xxvi. 381.
 Phœnix, on the, xv. 1. xvi. 88.
 Phonetic System of Hieroglyphics, notice of an essay on the, xxxii. 136.
 Plagiarism, defence of, xxvi. 61.
 Plagiarisms of C. J. Blomfield, xxii. 204. xxiv. 402.
 Ploughing by the Romans, different methods of, xxiv. 105.
 Pœcilographia Græca ix. 179. 411. x. 176. xi. 187.
 POEMS, miscellaneous,
 Ad Vesperam v. 224.
 An Ossiani editor habendus est Poeta? Affirmatur, viii. 391.
 Antrum vocitanum, xxxv. 63.
 Ardentem frigidus Ætnam insiluit, ii. 890.
 Athenarum Panorama, seu Græciæ Veteris encomium, xxvi. 17.
 Bruntonam, in, e Granta exituram, i. 281.
 Calpe obsessa, i. 195.
 Carmen Seculare, xxv. 120.
 Χριστου σταυρωσιν, εις την του, v. 283.
 Ducis Burdigalensis ortum in, xxiii. 361.
 Effodiuntur opes, xiii. 395.
 Elegela scripta de Ponte ad Amicum Cantabrigiensium, i. 201.
 Elegiacæ lachrymæ, xx. 113.
 Epigram on M. T. Cicero, vii. 42.
 Epigramma in MS. Herculanensi, i. 266.
 Epigrammata, i. 280. vii. 248. xv. 317.
 Epigrammata, epitaphia, variorum, xxv. 110.
 Etona, xi. 33.
 Extemporary Latin Verses, v. 143.
 Fabula Phædriana, iv. 489.
 Faustam navigationem, xxxii. 377.
 Gray's Elegy, part of, translated into elegiac verse, ii. 675.
 Greek epigram by Tweddell, xiii. 49.
 Greek ode, xxi. 113.
 Greek poem, xv. 179.
 Greek Sapphic odes, v. 120. xv. 315.
 Grotii carmen, xxvii. 170.
 Gryphiadæa, xv. 237.
 Guarreno Hastings, xiii. 177.
 Gulielmi Craven, in obitum, xii. 184.
 Hannah More, on, i. 120.
 ' Herculanæum,' extract from, xi. 43.
 Hesperia Triumphi, vi. 21.
 Hortus ubi? vi. 374.
 Houardius carceres invisens, x. 345.
 Inscriptio pro columna Londinensi, ii. 676.
 Insuetis propius adeundi metus erat, ix. 87.
 Jeu d'esprit, xiv. 356.

- Κολοκοτρωνη, το ασμα του, xxvii. 154.
 Latin poems, iv. 75. v. 194. 406. vii. 30. 65. xv. 86. xvii. 210. xxiv. 31.
 xxvi. 161.
 'Lines on the death of the Princess Charlotte,' notice of, xviii. 64.
 Lucretius, from a leaf of, in the library of J. Bryant, v. 174.
 Malignum quemquam Recensorem, in, ii. 674.
 Maximiliani, in Nuptias, xxxii. 375.
 Mille pericula sævæ urbis, i. 303.
 'Ο Βασιλικος "Γμνος, translation of, xviii. 255.
 Odes in commemoration of the king of Saxeny's jubilee, xix. 77. 82.
 Philippi de Romanis ode Roma condita, xxxiv. 13.
 Poems by the king of Persia, vii. 379. xix. 358.
 Porson's riddles, xxxvii. 286.
 Postumum, carmen ad, xliii. 26.
 Presentations and congratulatory odes recited at Oxford, xiv. 91.
 Presented to Mr. Elliott at Naples, i. 160.
 Princess Amelia, on the death of the, iii. 194.
 Quicquid delirant Regis, plectuntur Achivi, iii. 217.
 Quo quisque valet suspectos terreat, i. 261.
 Ricardi Porsoni, in obitum, i. 81.
 Serenissimo Arausiae et Nassaviae Principi, Gulielmo Frederico, ix. 551
 Sophonisba Masinissæ, xliii. 241.
 Templi Jovi Olympio ab Agrigentinis dicati demolitio, iv. 362.
 Templum Vacunæ, v. 225.
 Tentamen, xxviii. 349.
 Tribute to the memory of the late Bishop of Durham, xxxiii. 350.
 Unde nisi intus monstratum, v. 410.
 Vale, vii. 414.
 Valentina, vi. 393.
 Vectis Insula Pulcherrima, xxv. 84.
 Verses on a subscription for the Greeks, xxxiv. 326.
 Villam perelegantem R— H—, Rectoris Ecclesiæ de Arborfield, Carmen 'Εγ-
 κωμιαστικὸν in, i. 244.
 Violatis regum sepulchris, de iisdemque a rege Christianissimo restitutus, xvi. 43.
 Votum Senile, v. 333.
 Walliæ principis, ecloga in laudem, xiv. 245.
 Poeseos generibus, de, xxxvi. 282.
 Poetry, lectures on, xxxiv. 185.
 Polite literature or Belles Lettres of Holland, xx. 308.
 Polyænus, on a passage of, xx. 370.
 Polyglott Bible, on the new edition of the, xxix. 59.
 Polyglott, observations on the London, ii. 924.
 Polyglott of Paris, xi. 70.
 Pompeii, researches among the ruins of, xv. 320.
 Porson vindicated, viii. 88.
 Porson's algebraical problem, solution of, v. 411.
 Porson's last illness and death, ii. 730.
 Portland vase, a letter on the, xix. 226.
 Prologues and Epilogues, i. 11. v. 157. vii. 52. viii. 414. xi. 16. xlii. 119. xiv.
355. xv. 158. xx. 383. xxiii. 86. xxv. 166. xxvii. 161. xxviii. 371. xxx.
398. xxxiii. 100. xxxiv. 313. xxxviii. 318. xl. 348.
 Prophesying, on the liberty of, xxvii. 55. 245.
 Ptolemy, xvii. 320.
 Public schools defended, viii. 187. 441. ix. 1.
 Puerilia, xxiv. 13. 390. xxv. 11. xxviii. 346. xxxi. 279. xxxii. 176. xxxiv. 14.
 'Pursuits in Greece,' notice of, iv. 244.
 Pyramids of Egypt, xxviii. 46. 295. xxix. 87. 266. xxx. 240. xxxi. 166.
 RABBINICAL Fictions and Sea-Monsters, xxv. 162.

Racine, critical remarks on, viii. [350](#).

'Recherches géographiques sur l'intérieur de l'Afrique Septentrionale,' notice of, xxviii. [84](#).

Recherches Hist. Geogr. et Philolog. xvii. [170](#).

Reiskii, de vita, xxiv. [135](#).

Religion and Philosophy of certain writers of antiquity, xxii. [452](#).

Repetition of certain words, viii. [336](#).

Report from the Committee of the House of Commons relative to Dr. Burney's library, xvii. [429](#).

'Researches in Greece,' notice of, x. [402](#). xxi. [270](#).

'Researches into the Origin and Affinity of the principal Languages of Asia and Europe,' notice of, xxxviii. [163](#).

Researches of the German Literati, iii. [348](#). iv. [130](#). v. [1](#). vi. [313](#). vii. [17](#).

'Researches on the Tenets and Doctrines of the Jeynes and Boodhists,' notice of, xxxvi. [87](#).

Resemblance between the English and Italian languages, ix. [117](#).

Respect paid to old age by the ancients, iii. [142](#). [319](#).

'Robertson's Latin Phrase Book,' notice of, xxix. [191](#).

'Robinson Crusoeus,' notice of, ix. [522](#).

Romaic authors, list of, vi. [122](#).

Romaic, on the, vii. [377](#).

Royal Society of Literature, xxviii. [95](#).

Royal Title of 'Rex Britanniarum,' [l](#). [192](#).

Ruhnkenii duæ epistolæ ineditæ, xxx. [262](#).

Ruins of Babylon, xii. [287](#).

'SACRED and Profane History, connection of,' notice of Russell's, xl. [122](#).

Saladin and Malek Adel, xii. [112](#).

'Sanchoniatho, Phœnician Fragments, &c.' notice of Cory's, xxxix. [250](#).

'Sanctroft, Archbishop of Canterbury, life of William,' notice of, xxiv. [353](#). xxv. [95](#).

Sandy's Travels, remarks on, xxviii. [158](#).

'Satires of Persius translated into English Verse,' notice of, xxvi. [1](#).

Scytharum sedibus, de origine priscis, x. [258](#).

Sermons, notice of Dr. Valpy's, iv. [503](#).

Seven, on the number, viii. [463](#).

Shield of Achilles, vi. [6](#). viii. [409](#).

Similarity of Worship in the Pagan world, xiii. [410](#). xiv. [350](#). xv. [88](#). xvi. [205](#). xviii. [52](#).

'Sketches of Persia,' notice of, xxxvii. [1](#).

Socrates, on the Demon of, xv. [205](#). xvi. [160](#).

'Songs of Greece from the Romaic text,' notice of, xxxiii. [246](#).

'Sophocles, Oedipus Tyrannus, and Coloneus,' notice of, xl. [343](#).

Sophonis Mimorum Fragmenta, iv. [380](#).

Sorrento, v. [271](#).

'Sortes sanctorum' of the ancient Christians, viii. [9](#).

Soul immediately after death, on the state of the, xxii. [141](#). [261](#).

'Sources of Pleasure derived from literary composition,' essays on the, [l](#). [225](#).

Specimen characteris codicis Ambrosiani, xxvi. [407](#).

'St. Quentin's Grammars,' notice of, vii. [148](#).

Standard of Taste, [l](#). [267](#). [274](#). ii. [752](#).

Statements of Sir W. Drummond, remarks on some, xii. [256](#).

Stephani Thesauri, censura in novam editionem, xviii. [169](#).

Stephens' Greek Thesaurus, xiii. [202](#).

Stephens' Greek Thesaurus, additional list of materials for, x. [413](#).

Stephens' Greek Thesaurus, hints for, vii. [362](#).

Stephens' Greek Thesaurus, letter from Lord Grenville on, iv. [513](#).

Stephens' Greek Thesaurus, list of materials for the improvement of, x. [194](#).

'Stephens' Greek Thesaurus,' notice of, xxxix. [150](#).

- Stephens' Greek Thesaurus, on Prof. Hermann's Review of the new edition of, xviii. [381](#). xix. 103.
- Stephens' Greek Thesaurus, on the critique in the Quarterly Review on, xxi. [90](#). xxiii. [383](#).
- Stephens' Greek Thesaurus, remarks on, iv. 443.
- Stephens' Greek Thesaurus, reply to the Quarterly Reviewer of, xxii. 225.
- Stereotype printing at the Cambridge University Press, xxxii. [12](#).
- Strada's Contest of the Musician and Nightingale, xvii. [179](#).
- 'Stream of Time,' notice of, iv. [247](#).
- Studies pursued in the University of Cambridge, xvi. [1](#).
- Suidas and Hoffmann's Lexicons, iii. [268](#).
- Symbolical language of ancient art and mythology, xxiii. [1](#). 225. xxiv. [33](#). 213. xxv. [33](#). [241](#). xxvi. [33](#). [259](#). xxvii. [68](#).
- Syriac MSS., remarks on the collation of, xxiii. [245](#).
- 'TA Tsing Leu Lee,' remarks on, ii. 585.
- Tasso and Homer, coincidences between, xxix. 223.
- 'Taxatio Papalis,' notice of, xxxiv. [306](#).
- Technical Memory, xxix. [340](#). xxxii. [240](#).
- Telemachus, notice of a translation of, xxiii. [325](#).
- Tempe, present state of, xiii. [179](#).
- Themes, Essays, &c., subjects for, xxxi. [126](#). 227.
- Themes, subjects for, xxx. 415.
- Theological Works necessary for a young divine, list of, xxvii. [377](#).
- Theology of the Primitive Greeks, xxxvii. [102](#).
- 'Thesaurus criticus novus,' notice of, viii. [351](#).
- Thoughts on the perusal of a sermon of the Rev. F. Wrangham's, iv. 438.
- Thucydidea somnia, xxiii. [341](#).
- 'To run a muck,' illustrated, v. [296](#).
- 'Topography of Athens,' notice of, xxvii. [287](#).
- 'Topography of the Plain of Troy,' remarks on, ix. 605.
- 'Transactions of the Royal Society of Literature,' notice of, xxxv. [298](#).
- Transcript of a letter from Mr. Walckenaer to Mr. B., xxx. [73](#).
- Translations, suggestions for a history of, vi. 201.
- 'Travels in Arabia,' notice of, xxxix. [113](#).
- 'Travels in Asiatic Turkey and Persia,' notice of, i. 221.
- 'Travels in Nubia,' on the appendixes to Burkhardt's, xxv. [148](#).
- 'Travels in Persia,' notice of, xxx. [161](#). [279](#).
- 'Travels of Ibn Batûta,' notice of, xxxix. [309](#).
- Travels of Two Mahomedans, on the authenticity of, x. [333](#).
- Triposes, essay on, xiii. [83](#).
- Troad, examination of opinions respecting the, xv. [326](#). xvi. [57](#).
- Trojan controversy, remarks on the, xviii. [141](#).
- Trojan Horse, considered as a proof of a Trojan war, xx. [1](#).
- Troy, answer to remarks on the topography of, x. [275](#).
- Troy, on the existence of, v. [14](#). vi. [25](#). vii. [105](#).
- Turkish memoirs of Ewlia Effendi, xxiv. [361](#).
- Typographical Gazeteer,' notice of, xxxiii. [244](#).
- ULYSSES, on, vii. [49](#).
- 'Universal Lexicon of Learned Men,' notice of, xi. [68](#).
- Universe, ancient division of the, xxvi. 404.
- VALPY'S Etymological Dictionary, xxxvii. [146](#).
- Vatican at Rome, account of the discoveries in the, xxv. [142](#).
- Ventis, de, xxxvii. [175](#).
- Versification, nature and efficacy of ancient and modern, xi. [112](#). xii. [320](#). xiii. [273](#). xxxi. [94](#). [339](#). xxxii. [104](#).

- Vesta, on the worship of, xv. 123. 257. xvi. 321.
 'Vindication of the Master of Exeter School,' notice of a, xix. 192.
 'Visit to the Seven Churches of Asia,' notice of, xxxviii. 16.
 Vita S. Antonii, xxxiv. 69.
 Voltaire's 'Thoughts, Remarks, and Observations,' notice of, xxxi. 387.
 Vulgate Bible of 1450—1455, iv. 471.
- WAHABIS, account of the, viii. 231.
 Wilford's 'Dissertation on Semiramis, &c.,' notice of, xxviii. 153.
 'Wonders of Elora,' notice of, xxxi. 21.
 Worledge's 'Gems,' notice of xxxii. 74.
 Wrangham's Translations, selections from, xxxix. 246.
- 'XENOPHON'S Anabasis,' notice of, xl. 343.
- YEZEDIS, account of the, vii. 143.
- ZABII, on the ancient, xiii. 284.
 Zend and Pahlavi Languages, xxxix. 16.
 Zodiac of Dendera, on the, xxviii. 59. 225. xxix. 19.
 Zodiacs of Esneh and Dendera, on the antiquity of the, xxiv. 151. 251. xxv. 63.
 284.
 Zodiacs of Esneh and Dendera, postscript to the memoir on the antiquity of the,
 xxv. 380.
 Zoroaster, whence several of that name, vii. 220.

END. OF NO. LXXX.

17. 18
of 18

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